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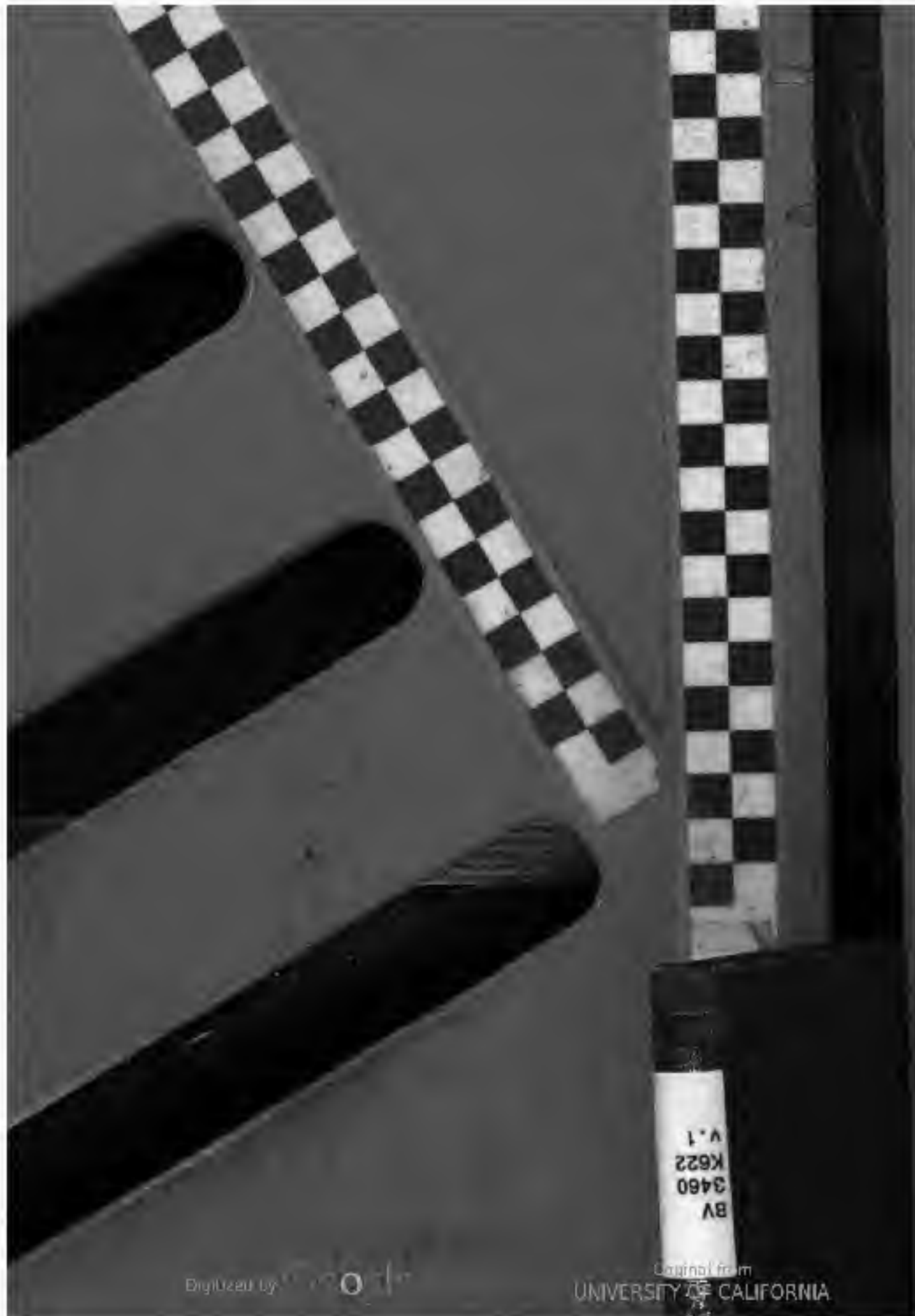
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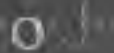
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The background of the entire image is a black and white checkered pattern, resembling a racing flag. The pattern consists of alternating black and white squares, arranged in a grid that is slightly tilted and distorted, giving it a sense of motion or depth. The pattern is most prominent on the left side and top of the image, where it appears to be part of a larger surface, possibly a book cover or a wall. The rest of the image is a solid dark gray or black, providing a high contrast for the white text.

# THE KOREA MISSION FIELD

1905-11  
1908

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# The Korea Mission Field를 복간하면서

한국기독교사연구회 회장 이 만 열

한국에 개신교가 전래된 지 1백년이 넘어 이제는 그 역사를 차분하게 정리할 때가 되었다. 지나간 역사를 제대로 정리·인식해야만 현재의 삶과 자세와 방향을 정립할 수 있고, 나아가 미래를 정확하게 설계할 수 있기 때문이다. 최근 몇 년 사이에, 한국 기독교 백수년의 물위기와 함께, 기독교 각 단체·예시와 개교회들에서 역사를 편편하고 기념행사를 하는 것은 보아왔다. 거기에는 모순충만인 준비 과정들을 거쳐 적잖은 있게 완판 또는 진행하는 경우도 있었지만, 대부분의 경우 짧은 기간에 급조(急造)된 느낌을 받았다. 한 편의 역사를 쓴다는 것이 그렇게 간단한 일이 아님을 우리는 잘 알고 있다.

누구나 역사를 남기기를 원한다. 그러나 중요한 것은 정확하고 바른 역사를 남기는 것이다. 진실되지 못한 역사는 쓰지 않는 것만 못하다. 왜곡된 역사는 왜곡된 현실과 미래를 만들어 가기 때문이다. 그런데 모두를 원하는 그 진실된 역사를 왜 남기지 못하는가. 역사가와 능력과 지주 때문이기도 하고, 바른 역사를 남기기를 달갑게 여기지 않는 풍조 때문이기도 하다. 그러나 무엇보다 중요한 것은 역사 연구에 필요한 자료를 제대로 갖추지 못했기 때문이었다. 자료가 있다 하더라도 그것을 이용할 능력이 없거나, 그것의 자료로서의 가치를 충분히 알아보지 못하던 역사편찬에 사용하지 못하는 것이다.

여기 한국기독교사 연구에 꼭 필요한 자료를 내놓는다. '한국선교현장'이라고 번역할 수도 있는 The Korea Mission Field이다. 그것은 선교사들이 한국의 선교현장에서 가장 오랜 기간동안(1905. 11-1941. 11) 매일 1편씩 간행한 것이다. 매월 20페이지 내외로 발간한 이 잡지는, 선교사들이 선교현장에서 보고 느낀 것을 적어 동역자들에게 도움을 주고자 한 데서 시작되었다. 한국주재 선교사들이 교과를 초필하여 이 잡지에 참여하였다. 그리하여 우리는 당시 그들이 선교현장에서 느끼고 고민한 내용들을 교파의 구분없이 생생하게 읽을 수 있게 된다. 그들의 관심은 한국에 복음을 전하는 것이었지만, 그들은 복음의 씨를 뿌린 한국이라는 옥모에 대한 연구를 게을리하지 않았다. 따라서 이 잡지에 실린 내용들은 한국의 복음선교의 역사와 한국교회의 성장·발전을 포함한 한국기독교의 자세와 활동, 나아가서는 선교사들의 한국화에 관한 전반적인 관심과 연구 등이라고 할 것이다.

The Korea Mission Field는 역사학자들에게 꼭 필요하 것이면서도, 우선 정부를 소장한 기관이 없었고, 그나마도 낮은 지위를 이유로 이용을 거부당하는 경우도 있어서 역사연구에 충분히 활용되지 못했던 것이 사실이다. 이러 가지 어려움에도 불구하고 복간을 결심하게 된 이유는 그 활용을 원할하게 하고자 하는 데 있다. 원리는 <한국기독교백주년기념사업협의회 사료분과위원회(위원장 전택부)>에서 백주년 기념사업의 하나로 이 잡지를 영인하여 한국 교계에 사료로써 하였으나 뜻대로 되지 않았다. 한국기독교사연구회는 그동안 15권의 한국기독교사 연구에 필요한 자료들을 영인하면서 이 잡지의 영인

기다려 왔었고, 또 그 간행을 위해서 회원들 중에는 힘쓰는 아끼지 않은 많은 분들이 있다. 우리가 간행을 맡게 된 것은 연구의 활성을 위해서 기독교사 자료에 접할 수 있었고, 이 잡지의 자료로서의 가치를 알지 못했으며, 무엇보다 이 자료의 영인이 한국기독교사 연구에 활력을 불어넣을 수 있는 계기가 될 것으로 기대하기 때문이다.

여기서 이 귀한 자료의 영인을 완성할 수 있도록 도움을 준 한국기독교대수년기념사업협의회 사료분과위원회에 감사를 표하는 바이다. 또한, 이 영인사업에는 여러 뜻 있는 분들과 기관의 도움을 입었다. 먼저 자료를 원주에 주신 연세대학교 중앙도서관, 이화여자대학교 중앙도서관과 그외 여러 기관에 감사드리고, 국내에서 찾지 못한 절호(缺號)를 보충하는 데 원주에 주신 프린스턴 신학교의 마펫(S. A. Moffett) 박사께도 감사드린다. 그리고 예약모집에 응해 수선 문들과 책값을 미리 예치하여 주신 몇몇 분께도 뜨거운 감사를 드린다. 이 영인사업에는 한 원은 출판인이지만 한국기독교사연구회 회원이기도 한 심한보 선생의 희생적인 투자가 있었음을 기억하는 것이 좋겠다.

끝으로 우리는 이 잡지에 글을 쓰고 간지 제작에 참여했던 많은 선교사들을 생각한다. 우리는 그들이 사랑했던 선교현장 한국에 하나님의 나라가 날마다 확대되어지기를 기원하면서, 그들과 같은 심정으로 이 잡지를 영인·복간한다.

(수명여자대학교 교수)

1986년 4월

## The Korea Mission Field 영인 복간을 축하하며



한국기독교백주년기념사업협의회 사료분과위원회의 위원장 전택부

지난달 “한국선교개”라고도 번역되어 불리어 왔고, 이면에는 “한국선교개장”이라 새로 번역되어 불리우게 되는 The Korea Mission Field가 전부 복간되어 나오게 된 것을 진심으로 축하해 마지 않는다.

이 문헌은 1905년 11월에 창간되어 1947년 11월에 폐간되기까지 한국 내에서 선교사들이 발간한 영문 발간잡지이다. 이 잡지는 한국교회와 역사를 비롯하여 한국의 정치·경제·사회·문화·종교 전반에 걸친 전반적인 문제를 다룬 한국 근대사 연구에 귀중한 사료이다.

이 잡지가 귀중한 사료가 될 수 있다고 말하는 데는 몇가지 이유가 있다.

첫째로, 이 잡지는 한국교회 통합운동의 모체였다고도 말할 수 있는 대한복음주의선교회공의회(The General Council of Evangelical Missions in Korea)의 기관지였다는 사실에 있다. 이 공의회는 1905년 9월 15일, 여섯개 선교회의 관계자 약 150명의 선교사들이 모인 가운데 창설되었는데, 그 헌장 목적단에는 “이 공의회와 목적은 기독교사업에 서로 협동하고, 나중에는 한국에다 단일 복음주의교회를 조직함에 있다.”는 것이 명시되어 있었다. 그리하여 이 공의회와 창설과 함께 각 병원과 학교의 통합운영, 찬송가의 합동 등이 추진되었고, 잡지도 각 교파별로 내던 것을 지양하여 하나의 잡지로 묶어내는 동시에 이것을 이 공의회와 기관지로 내기 시작했던 것이다. 이 잡지가 곧 The Korea Mission Field이다.

둘째 이유로서는 이 잡지의 발간 연수와 부피를 들 수 있다. 이미 말한 바와 같이 1905년부터 1941년까지 무려 만 37년 간이나 속간되었으며, 통권 37권에 441책의 부피를 쌓게 되었다. 이러한 연수와 방대한 양의 부피를 가진 월간 잡지로서는 이 잡지가 유일한 것이 된다.

셋째의 이유로서는 이 잡지의 사료적 가치를 들 수 있다. 이 잡지가 월간잡지인 만큼 그 달 그 달의 교회의 소식이 소상히 게재되어 있으며 일면 사회·문화·언어·지리·종교에 관한 연구 논문과 하나의 한국교회 건설을 위한 각종 기사 및 논설 등이 수록되었다.

이와 같이 이 잡지가 귀중한 문헌임에도 불구하고 국내에서는 분산, 또는 결본원 직 보관되어 있었기 때문에 교회 역사가들이 그것을 참고하고 싶어도 불가능했던 것이 사실이다. 그리하여 몇해 전 한국기독교백주년기념사업협의회가 조직되자 그 사료분과위원회에서는 이 잡지를 영인본으로 발간할 것을 결의하고 연세대학교 이화대학 도서관의 허락을 받아 영인작업에 손을 대기 시작했던 것이다.

그러나 백주년기념사업협의회 사료분과위원회가 시작한 이 작업이 이르기까지 사실상 중단되었던 것에 관계해 한국기독교사연구회가 남아 성립을 보게 된 것을 기쁘게 생각하며, 한국기독교백주년기념사업협의회는 감수의 일단을 마치 이 귀중한 사료가 영인 복간됨을 하느님께 감사한다.

끝으로, 국내외 대학 도서관 및 자료 소장처의 협조로 이 자료의 영인 작업이 이루어질 수 있게 되었음을 감사하게 생각한다. 2세기를 맞는 한국교회 위에 하느님의 축복이 충만하시기를 기도드리며, 삼기 속사의 땅을 대신한다.

(서울 YMCA 명예홍부)

1986년 4월

## 《The Korea Mission Field》는 한국 교회사와 근세사 연구의 선행적史料

민 경 배

이번 이 귀중한 사료 《The Korea Mission Field》의 양인 간행에 간재와 한사촌 아낌없이 보낸다.

우리는 한국교회 백주년 역사를 축하하면서 귀중한 사료적 가치가 있는 것들의 복간이나 영인 간행을 그 기념사업의 일환으로 여러 곳에서 서둘러 온 것이 사실이고, 그것은 한국 교회가 이제 역사를 정리하고 그 미래를 가늠하는 신학적 성찰의 시기에 접어들었다는 사실을 의미하는 것이었다. 역사 백년의 교회사를 기념하는 사업이란 모를새기 그 역사의 정리, 사료의 수집과 그 체계화 같은 것을 일컫는 말이기 때문이다.

이번 이 《The Korea Mission Field》의 양인복간은 그러한 사인 중에서도 가장 획기적인 거대한 업적이라 칭송하지 않을 수가 없다. 사료적 영인 사업이 거의 그 본래의 거대 단를 교회나 대학 및 개인의 연구실에서 구두 배치되기 쉽기 때문이다. 그러한 역사문화적 연구나 독서의 의욕이 지난번 백주년 기념 때 널리 과감된 것이 사실이지만, 막대한 시간과 성력 및 재력을 투입해서 문회사업으로 그대로 공헌할 여유 있는 기금을 갖춘 기관에서 이런 일이 가능하지 못하고, 소규모의 학술 연구단체에서 성사시켰다는 데에 우리의 원사가 있는 것이다. 그분들의 공로는 이 선교 정례회(宣報會) 자체보다 훨씬 더 소중한 일을 해놓았다 해서 절대 과언이 아니다. 우리에게 아직 수없는 최소 가치를 가진 역사적 문서나 자료들이 영인되어야 하는 전산된 요구를 다해줄 수가 없게 되어 있다. 선교사들의 보고서나 그들에 서간들, 이제 하나 둘 겨우 남이 있는 귀중한 옛 책들, 정기간들, 배아낼 수 없는 사료들이 영인 복간을 기다리고 있다. 이 위대한 사업을 착수한 이들에게 우리는 그것이 백주년 한국교회 사업의 어떤 외설적 사업보다도 훌륭한 업적을 남긴 것이라고 자랑할 수 있다고 보고, 그들 공헌이 반드시 높이 평가되어 역사에 남을 때가 오리라 굳게 믿는다.

이 《The Korea Mission Field》는 1905년부터 거의 37년간을 원적으로 간행된 소중한 선교 보고서(報告書)이다. 하지만 그 논문들이 포함된 분야와 다양성은 실로 정탄을 자아내기에 충분하다. 선교사들의 복음주의 경건주의적 보수주의를 말하면서는 이들의 광활한 관심과 그 적시성(適時性)에 우선한다. 실로 그들 〈선교〉이념의 신학적 원형이 무엇이었던지나 하는 데 중독한 수밖에 없게 된다. 역사, 어학, 농업, 지리, 경제, 전기, 수문, 화학, 환경, 동식물 등 실로 이것은 하나의 종합 연구자료로서의 성격을 띠 대단한 가치를 지니며, 그것이 선교사들이나 그들과 관계된 이들의 논문들이라 하더라도, 이들 선교신학의 정치적 민족적 차이를 높이 평가할 수밖에 없게 되어 있다. 따라서 선교의식의 역사적 차원과 권위성(權威性) 이해에도 이것은 한국근대사 연구의 가장 소중한 문헌적 가치로서 역사연구 전반에 걸쳐 반드시 읽혀야 할 필수자료로 남아 있게 될 것이다.

이러한 엄청난 문량의 사료는 희생적으로 간행한 한국기독교사연구회와 그 일원 가능하게 한 문명의 희생이 한시의 할례를 보내면서 한국교회 역사 백년 한 지대한 업적으로 이 양인 간행을 높이 치하하고 싶다. 이런 책들이 모여서 실로 한국교회와 바로 미래의 방향을 모색하는 계안을 가지게 되고, 역사적 교회로서의 글씨도 가차게 될 것이다.

(연세대학교 신학대학 교수)

(1986년 1월)

## The Korea Mission Field는

한국 교회사와 근세사 연구의 寶庫

송길섭

1905년 - 1941년의 37년간은 한국교회사 뿐만 아니라 우리 민족사에 있어서도 대단히 중요한 시기였다. 1905년은 을사조약이 체결되어 국권이 급격히 기울어 가던 때였고, 1941년은 민세가 태평양전쟁을 일으켜 그들의 멸망을 가속화시켰던 때이다. 이런 각동의 시기의 역사 연구가 활발하게 진행되고 있는 때에, 한국교회사 관계의 역사자료가 그 주종을 이루고 있는 The Korea Mission Field가 전면 명인본으로 나오게 된 것은 참으로 기뻐할 일이 아닐 수 없다.

이 시기의 자료 빈곤으로 연구에 어려움을 당하고 있는 한국교회와 교회사학계에 하나의 날보(朗報)라 할 수 있다. 비록 선교사들로 구성된 편집진이 출간한 교계 잡지였음에도 어려운 상황에 처하여 있었던 일제 통치하의 한국교회와 우리 사회의 모습을 선교사들의 보고서와 논문들을 통하여 알 수 있고, 또 당시 선교사들의 선교정책과 지도노임도 한파해 낼 수 있는 사료인 것이나, 뿐만 아니라 당시의 교회 형편도 잘 알 수 있는 좋은 사료인 것이다. 그나마 보관되어 있었던 한국교회사 자료들이 6·25동란으로 거의 사라진 상황에서 이 역사 자료가 빛을 보게 된 것은 앞으로의 교회사 연구에 좋은 계기와 자극제를 마련해 준 것으로 생각된다.

지금 한국교회는 전로 세기기를 지나서 제2세기에 들어있다. 그 동안 한국교회는 양적으로 엄청난 성장을 하여 왔다. 이런 급속한 성장과정에서 동시에 많은 문제점과 부정적 요소들도 잉태하였다. 그러므로 선교2세기는 이런 여러 문제점들을 극복하면서 민족의 파제를 수행하여 나가야 할 형편에 처하고 있다. 구한말의 우리 민족의 파제는 개화를 통한 부국강병에 있었다. 당시의 구한말 교회는 이런 민족의 파제를 수용하면서 활발한 선교사업을 전개하였고, 그 결과 빠른 시일 내에 국권이 민족의 가슴 속에 뿌리를 내리게 되었다. 당시 교회는 봉건 질서와 봉건적 질서의 타지에 과감하게 나섰고, 당시 예수군은 곧 개화군이라는 칭호까지 받게 되었던 것이다. 이렇게 교회가 개화운동의 중심이 되었던 것이다.

그러다가 일제의 식민지 통치가 시작되었고, 그 때부터 민족의 파제는 개화에서 민족의 독립으로 바뀌게 되었다. 개화보다 더 급한 민족의 독립이 민족의 파제로 부각되었기 때문이다. 한국교회도 이렇게 하면 민족의 파제를 선교의 파제로 수용하면서 민족의 독립이 목회의 존심사가 되었고, 또 선교의 파제가 되었던 것이다. 그러나 선교사들은 한국교회의 독립운동을 정치운동으로 보았고, 또 비선민적인 것으로 보았다.

이러한 한국의 민족교회와 선교사들의 당시 한국의 역사 현실을 보는 인식의 차이에도 불구하고 The Korea Mission Field는 구한말과 일제통치하의 한국교회를 연구하는 데 없어서는 안 될 귀중한 사료가 될 뿐 아니라 당시 선교사들의 신앙형태와 신학적 배경 등을 연구하는 데도 좋은 사료가 될 줄로 믿어 이 자료의 연구 및 숙독을 권하는 바이다.

(길리프신학대학 학장)

1986년 4월



# 〈The Korea Mission Field〉 解題

이 덕 수

〈The Korea Mission Field〉는 1905년 11월에 창간되어 1941년 11월에 폐간되기까지 국내에서 선교사들이 발행한 영문 월간잡지이다. 이 책은 한국 교회 역사를 비롯하여 정치·경제·사회·문화·종교 전반에 관한 문헌으로서 한국 근세사 연구의 필수적 자료이다.

## 1. 창간 경위

〈The Korea Mission Field〉가 창간되기 이전에 국내에서 발행되던 정기 영문 간행물은 두 종류가 있었다. 1901년 11월에 창간되어 제간으로 발행되던 〈The Korea Field〉가 그 하나이고, 1904년 11월에 창간되어 월간으로 발행되던 〈The Korea Methodist〉가 다른 하나이다. 전자, 즉 〈The Korea Field〉는 장로교 선교사 빈튼(C. C. Vinton)이 발행·편집을 맡았던 것으로 당시 그는 대한선교서회(大韓宣敎會, The Korean Religious Tract Society)의 총무로 종직하고 있었다. 대한선교서회는 후에 조선예수교서회(朝鮮耶蘇敎會, The Christian Literature Society of Korea)가 되었고, 오늘날 대한기독교서회의 전신이다. 빈튼은 당시 국내 선교를 추진하고 있던 4개의 해외선교부, 즉 미국북장로교회(The Presbyterian Church in the U. S. A.), 미국남장로교회(The Presbyterian Church in the U. S.), 캐나다장로교회(The Presbyterian Church of Canada), 오스트레일리아장로교회(The Australian Presbyterian Church) 선교부의 활동 보고서들을 중심으로 한국내 장로회 선교사정을 정리하여 발행하였다. 그리고 〈The Korea Methodist〉는 국내에 진출하여 활동하던 미국의 두 감리회, 즉 메소디스트(The Methodist Episcopal Church)와 남감리회(The Methodist Episcopal Church, South) 선교부가 한층으로 진행하던 것으로 발행인은 존스(G. H. Jones)였고 편집은 하버(B. Harbaugh), 직필실무는 벡(S. A. Beck)이 맡았다. 이러한 국내에 진출한 두 감리회 선교사들이 각

각 다른 두 가지 영문 선교전문 잡지를 발행해 오다가 1905년에 이르러 두 잡지의 협동이 논의되기 시작하였다. 그렇기 된 이력에는 국내외 각 교파 선교부들이 선교사업 협력을 위하여 구성한 「대한복음주의 선교총회」(The General Council of Evangelical Missions in Korea)가 출현하였기 때문이다.

위에서 밝힌 장로교의 4개 선교부와 감리교의 2개 선교부는 선교지역 분할 및 공동 선교 협력이라는 목적을 달성하기 위해 공동협의체를 구성하였는데 그것이 1905년 9월 15일에 조직된 대한복음주의선교회 공의회이다. 초대의장에는 언더우드(H. G. Underwood)가, 서기 겸 회계에는 벅키(D. A. Bunker)가 각각 선출되어 선교 공동사업의 추진에 나섰는데 대표적인 것이 서울과 평양에서의 교파통합 학교 운영, 병원사업 등이었으며, 그 사업 중 하나가 공의회 기관지로서 통합된 영문 잡지를 내는 것이었다. 그 결과 종래에 장·감리회 교파에서 발행되던 〈The Korea Field〉와 〈The Korea Methodist〉가 통합되기에 이른 것이다. 이에 따라 〈The Korea Field〉는 1905년 8월호에, 〈The Korea Methodist〉는 1905년 10월호에 각각 폐간지를 내고 1905년 11월에 통합된 기관지로서 〈The Korea Mission Field〉가 탄생되었다.

## 2. 편집과 발행

〈The Korea Mission Field〉는 35년간 발행되면서 두 종류 제책으로 발행되었다. 창간 당시부터 1917년 12월까지는 국판으로, 1918년 1월부터 1941년 11월 폐간될 때까지는 4×6 비파으로 각각 발행되었다. 인쇄는 1917년 12월까지의 일본 요코하마에 있는 후쿠인(福印) 인쇄소에서 하였고, 1918년 1월부터 폐간되기까지는 사모이 YMCA에서 인쇄되었다.

독자는 주한 외국인 선교사 뿐 아니라 본국(주로 미국)에 있는 교관들로 이루어졌다. 즉 발행의 목적이 국

내 수재 선교사들의 선교업적 평가 및 정보교환에만 있는 것이 아니라 본국 교회에 한국 선교상황을 소개하여 한국 선교사업에 지원을 얻고자 하는 의도 있었다. 이 같은 사실은 창간사에서 잘 밝혀지고 있다.

“지난 4년 동안 본국이 있는 장로교 한국 선교사역자들과 관심 있는 동지들은 The Korea Field를 통해 많이 어떻게 진척되어 가는가를 알게 됐다. 지난 1년간 역시 마찬가지로 남·북 감리교인들도 The Korea Methodist를 통해 이 땅에서 일이 어떻게 발전해 가는가를 알게 됐다.

이 두 잡지들을 통해 각계 각층에서 지켜온 인정을 받았을 뿐 아니라 많은 동지들 얻었고 원에 도움을 받아 왔다. 바이크로 잡지들이 저 대를 맞은 동안 이 시기에 선교 역사가 있어 새로운 날을 맞이하는 여백의 소식을 전하게 됨을 기쁘게 생각한다. 이제 그리스도교인과 교회 일치에 있어 새로운 강이 펼쳐 심원적인 방법을 모색하고 있으며 남·북 감리교회와 장로교에 모든 독자와 동포들에게 The Korea Mission Field를 소개하기가 미온적이다. 이 잡지는 장로교와 감리교를 통합하려는 한국에서 이루어진 전체 선교사업을 수록할 것이다.

우리는 보다 큰 관심과 보다 그보다 고무적인 교회의 이상(理想)이 폭여져 이 땅에서 아고도 신앙을 품아내는 일에 바자를 가할 수 있게 되기를 기대한다. 이 사명을 감당하기 위해 이 잡지가 출판될 것이며 본국 교회에 있는 우리의 동지 및 협력자들로부터 뜨거운 도움을 받게 되리라 기대한다. 이제 그들은 지면을 통해 전에 발행하던 것들보다 더 많은 관심과 기쁨을 누릴 수 있을 것이고 보다 큰 열정 감동을 얻을 수 있을 것이며 그리하여 이 땅에 있는 교회들 고무시켜 줄 것을 기대한다.”

발행의 책임은 원칙적으로 재한복음주의선교회협의회(1911년 재한복음주의 선교회연합회, The Federal Council of Protestant Evangelical Missions in Korea로 개칭)에 있었으나 그 실무적인 일은 대한성교서회(후에 조선예수교서회)가 맡았다.

창간 당시 편집 책임은 <The Korea Field> 편집을 담당했던 빈부과 <The Korea Methodist> 편집을 맡았던 허보 두 사람이 공동 편집인이 되어 맡았으나 1906년부터는 언더우드(L. H. Underwood) 부인이 편집주장이 되어 1914년까지 수교하였다. 1914년부터 1927년 4월까지의 디캠프(A. F. DeCamp)가, 1927년 5월부터 1934년 12월까지의 와그너(E. Wagner)가, 1935년 1월부터 1941년 4월까지의 로드(H. A. Rhodes)가, 1941년 5월부터 그 해 11월 폐간될 때까지는 콘스(E. W. Koons)가 각각 편집주장으로 편집 실무를 맡아 수교하였다. 이외에 합동 주간 혹은 부주장으로 수교한 인물로 커(W. C. Kerr), 본윌(G. Bonwick), 코엣(R. C. Coert,

컨로우(M. L. Conrow), 메이너(V. H. Mayner), 스나이더(L. H. Snyder) 등이다.

창간호 자료에 의해 밝혀지는데도 <The Korea Mission Field> 발행부수 및 재정 수입을 연도별로 정리하면 다음과 같다.

연 도	발행부수	재정수입(원)
1911년	16,310	
1912년	14,250	
1913년	13,249	
1914년	12,555	
1915년	12,691	
1916년	11,348	
1917년 - 1922년 통계자료가 없음		
1923년		3,447.28
1924년		5,843.55
1925년	17,120	2,153.65
1926년	11,960	6,334.45
1927년	11,257	7,552.17
1928년	11,783	6,057.71
1929년	11,278	3,446.12
1930년	12,040	1,651.09
1931년	11,328	4,738.66
1932년	10,785	5,525.12
1933년	10,594	1,572.02
1934년	11,062	2,039.46
1935년	10,825	5,625.01
1936년	11,302	5,419.40
1937년	11,840	1,963.64
1938년	13,140	3,485.16

#### ※ 출처 :

- The Annual Report of the Korean Religious Book and Tract Society, 1911~1916.
- The Annual Report of the Christian Literature Society of Korea, 1926~1938.

이 도표에서 보듯 1년에 평균 12,000부가 발행되었다. 이는 매월 정기 구독자가 1천명 정도였다는 것을 알해준다.

1938년에 접어들면서 조선예수교서회를 비롯한 기독교 학교, 연합사업기구에 대한 일제의 탄압이 가중되기 시작했다. 신사참배 문제와 결부되어 한국 교회 및 기독교기관 운영에서 선교사들의 손을 떼게 하려는 것이 일제의 계획이었다.

1937년 중·일전쟁을 일으킨 일본은 동남아시아를 자기 세력하에 넣으려는 야심을 노골화하였고 이에 대한 대항 세력인 미국까지도 석의 팽배해 넣기 시작했다. 이와 함께 국내에서는 보다 강력한 황국선민화(皇國鮮民化) 정책이 추진되었으며 이에 따라 선교부가 운영하

던 학문적 백원은 큰 시련을 겪게 되었다. <The Korea Mission Field> 발행 계획을 지고 있던 조선예수교사회도 그러한 영향을 받게 되었다. 일본 상황은 지금까지 선교사들의 강력한 영향력 아래 운영되던 조선예수교회의 운영권을 선교사에게서 박탈하여 한국인에게 넘겨주려 하였다. 그 결과 1941년 5월 양주삼 목사를 관리자로 하는 새로운 사회 운영권이 구성되었다. 양주삼 목사도 병무상 대표자일뿐 실질적인 운영은 일본인이 장악하였다. 이러한 상황에서 <The Korea Mission Field> 발행은 위기를 맞을 수밖에 없었다. 게다가 1941년 3월 소위 “세계평화화기도문” 사건으로 주한 외국인 선교사들의 강제 추방이 본격화되면서 판자 및 전설에 상당한 곤경을 겪어야 했다. 노련한 편집인 모드가 1941년 4월 물러나고 그 뒤에 문스가 맡았으니 계속 잡지 발행이 어려웠다. 마침내 1941년 11월에 제간호를 내고 만었다. 일제는 <The Korea Mission Field>가 제간호 지 두달 만에 진주한을 기습 공격하여 소위 태평양전쟁을 일으켰고, 이것은 계기로 선교사들은 추방되거나 구금되는 수난을 겪어야 했다. 이로써 <The Korea Mission Field>의 35년 역사는 종지부를 찍고 만었다.

해방 후 다시 귀환한 선교사들은 <The Korea Mission Field>를 복간하려고 시도하였고, 그 결과 1949년 언더우드(J. D. Underwood) 부인의 편집으로 <The Korea Calling>이 간행되었으나 해방 전 <The Korea Mission Field>보다는 내용이나 호응면에서 부족한 점이 많았다.

참고로 호수(號數) 표기에 관해 밝혀 둘 것은 1905년 11월 창간호를 내면서 호수 표기를 1권(Vol. 1) 1호로 하지 않고 2권(Vol. 2) 1호로 하고 있으며, 1906년 발행분까지 묶어 2권으로 하였다. 1907년 1월부터 3권 1호로 표기하고 있으며 권수를 맞추기 위해 1906년 11월, 12월에는 발행하지 않았다. 중간에 2개월분을 침포한 것이 있어 총 37권에 429쪽에 이른다.

### 3. <The Korea Mission Field>의 史料的 價值

한국 기독교 1백주년을 맞아 각계각처 한국 교회사에 대한 관심이 고조되어 있고 이에 맞추어 각종 기록 자료들이 보관, 보존, 영인 출판되고 있어 교회사를 연구하는 학자단체에 큰 도움을 주고 있다. 그러나 한국 교회사 특히 개신교 역사를 연구하는 학자들이면 누구나 가장 중요한 자료로 <The Korea Mission Field>의 발간을 요구해 왔다. 지난 1백년의 교회 역사, 특히 일제 강점기의 교회 역사를 증명한 자료로는 <The Korea Mission Field>보다 더 자세한 조목적인 것이 없었기 때문이다. 선교사들에 의한, 선교사들의 기록이

었다는 한계가 있기는 하나 당시 형편으로 보아 선교의 중심적 역할을 한 선교사들의 업적을 무시할 수 없는 현실에서 이 자료는 교회사 연구에 불가결한 자료로 평가되어 왔던 것이다.

<The Korea Mission Field>는 37년간 발행되면서 편집권과 인쇄에 많은 변동이 있었지만 변하지 않은 몇 가지 편집 원칙이 있었던 것 같다.

그 첫째가 각 교파 선교활동에 대해 균형 있게 기록하려 했다. 처음 대한복음주의교회총회의회를 구성했던 감·장·양·고파 6개 신교두 뿐 아니라 이 조직에 참여하지는 않았으나 국내에서 선교활동을 하던 구세군·동양선교회·인식선교회·대영성공회·오순절교회 등의 선교활동에 대해서도 지면을 아끼지 않았다. 이런 점에서 비록 선교사들의 활동에 편중된 감이 있지만 한국에서 이루어진 선교하는 것만에 관한 기록들을 찾아볼 수 있다.

둘째로, 각 지방 교회 소식에 전광을 써서 편집하였다. 편집부는 각 선교부에서 뿐 아니라 전국에 산재해 있는 선교거점(Mission Station)으로부터 직접 보고서를 접수하여 수록하였기 때문에 교회사 통사(通史)에서 결여되기 쉬운 지방 교회사 연구를 위해 귀중한 자료를 제공하고 있다. 때로는 각 지방별 독립호를 내 그 지방 교회역사 및 교회사권 현황 등을 종합 정리하기도 하였다.

셋째로, 한국화에 많은 관심을 두었다. 선교사들은 선교 대상지인 한국에 대한 연구는 저술하지 않았다. 그들의 한국 역사, 문화, 언어, 지리, 사회, 풍습, 종교에 관한 다양하고도 방대한 연구 논문들이 다수 수록되어 있다. 대표적인 것으로 게일(J. S. Gale)의 “한국 역사”<sup>1)</sup> A history of Korean People, 힐버트(H. B. Hulbert)의 전남 연구, 스미스(Smith)의 “한국 나비 연구” 등을 꼽을 수 있다. 그리고 백두산·묘향산·금강산·간도 등 한국의 명지(名地)로 방문한 선교사들의 기록들이 한국 지리적 학술자료로도 이용되고 있다.

네째로, 무엇보다 <The Korea Mission Field>는 교우연합사업, 즉 해방이전 활동에 큰 공헌을 남겼다. 처음엔 선교부들 사이의 선교 협력이란 형식적 목적에서 이루어진 동의회 기관지로 발행되기 시작하였으나 <The Korea Mission Field>는 점차 기관지로서의 빛을 보거나 독립된 교파 연합 관문장지의 성격을 띠게 되었다. 이는 “기독교 사회에 활동하고 겉과에 있어서 한국이 하나의 복음주의 교회로 조직”(동의회 제1회 4월호)이라는 처음의 목적에 충성하였을 뿐 아니라 주위에 주위에 있는 각 교파 선교사들 간의 협력과 공동연구의 장(場)을 제공하는 데 있었다는 점에서 <The Korea Mission Field> 발행의 공은 높이 평가될 수 있다.

(한국기독교교회연구원 연구위원)



# KOREA MISSION FIELD

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No. 1.



STEAMER ANTO-MARU THE DAY AFTER THE WRECK.

## The Wreck of the Anto Maru.

BY MRS. HELEN MCAFEE MCCUNE.

The Siberia landing in Yokohama August 31, had on board some thirty-five missionaries of various denominations bound for Japan, Korea, China, India, and the Philippines. Korea claimed ten of the number, two returning after furlough and eight coming to join the missions for the first time. Yokohama witnessed a change in the group, for three of the young women were met half-way and came on to Korea later as brides. The seven who were left journeyed on, leaving still one bride-to-be left for safe delivery. The trip across from Japan was made without noteworthy incident, unless there might be reason for congratulation because of the unusually quiet passage. At Fusan the company again

divided, those belonging in the south leaving three to find their way to Chemulpo alone.

Saturday, September 9, was a cloudy day and toward evening the Anto Maru began to roll in an unpleasant way. As night came on it became rougher and finally a heavy fog settled about the vessel. Mr. and Mrs. McCune and Miss Donaldson, since become Mrs. Koons, en route to Seoul and Pyeng Yang were the only "foreigners" on board. At midnight after an hour of being lost in the fog with the fog-whistle blowing its lonesome wail, the Anto Maru struck a rock with a crash which brought terror to every one on board. In a moment the whole boat was in confusion. It is fearful to be unable to understand any explanations or interpret any orders and signals as one is who is new to the Jap-

anese and Korean languages. In the confusion the few who had been able to speak a little English forgot the few words they knew and it was not until after some time of suspense that any thing could be learned as to the nature of the accident. At length one Japanese recovered himself and his English and it was found that the *Anto Maru* had struck a rock and had lodged on it being tipped onto one side until the deck was like an inclined plane.

The fear was that she would brose and sink but it was hoped she would stay on the rock until a landing-place could be found and all passengers taken off. The pumps were at work and a boat was sent off to find a landing-place. It is but fair to the officers and crew to say that after the first shock and confusion of the accident there was good discipline on deck. It seemed a long time to those in waiting until the life-boat returned, but it had gone on a perilous mission and did its work well.

The first-class passengers were called to the cabin and each supplied with a life-preserver. Bread was distributed and all were urged to take a drink lest when land was found it might be without water. At last the boat returned and first and second class passengers were called to deck. There was a scene not soon to be forgotten. It was dark, so dark that one could not see across the deck. One or two lanterns were trying to give light to the life boat which was attempting to come alongside. A confusion of ropes, boxes, and such lay on deck and over it all crawled men and women trying to reach the boat and be the first to escape. It was impossible to stand on deck without support because of the tipping of the vessel and because of the waves which would dash to one's waist seeming determined to carry away some victim. It took time to bring the boat alongside, the dashing waves mak-

ing it necessary to use great caution. There was a desperate struggle to be first and the three foreigners were thankful to be pushed aside rather than be put into such peril. One boat load, largely second class passengers, was pushed off and another boat was brought. As the second boat was being filled Mr. McCune helped Miss Donaldson to the rail, and as a wave raised the lifeboat within reach helped her off into it, then turned for Mrs. McCune. As he turned two Koreans jumped for the boat and lighting on the edge capsized her. Then came a wild scene. Twenty-one people were struggling in the water in constant danger of being crushed against the vessel by the overturned lifeboat. Miss Donaldson's life-preserver did its work well in bringing her to the surface and she was soon drawn over the rail by Mr. McCune and a Japanese who came to the rescue. The next attempt to leave was better. Guards stood on the rail with clubs to keep back any beyond a safe number who attempted to reach the lifeboat. A cable had been stretched from vessel to shore and along this the boat was drawn. The landing was perilous. The boats must be taken into a crevice in the rock and passengers must crawl up the rock to a place of safety. But land felt so good and secure after that rocking vessel that hands and knees were ready to do their part in seeking safety.

The island is some twenty miles from mainland, eighty miles from Chemulpo, a small island not more than a mile in circumference, one side precipitous, the other with a small harbor and a little village of seven Korean houses.

When daylight came and all passengers had been landed—except one poor unfortunate fellow who was supposed to have been lost when the boat capsized—they found their way shoeless and foot-sore over the hills which made up the center of the island and into the homes

of the Koreans. Such homes! The foreigners were great curiosities in the sight of the inhabitants but were admitted to all the hospitality the home afforded. They were given a small shed which they occupied in company with the winter's supply of salt fish and other supplies equally tempting in odor. The roof and walls were studies in biology and the floor was free from dirt by virtue of being lower than the yard and at a proper slope to answer as drain.

The Captain of the *Auto Maru* showed quick thought and keen judgment when

waves reached the captain's bridge on the lower side of the deck. It was most interesting to watch the boats loaded at the vessel and unloaded upon the rocks and to see the efforts made to keep things dry, though excitement would have the mastery at times and trunks and boxes take a dip into the sea. Thanks are due the little cannon boy for making it possible to have pictures taken on the island. During the day he came carefully carrying the kodak up from the wreck where he had found it on the rack of the steamship out of harm's way.



THE ISLAND, SHOWING WRECKED STEAMER ON BEACH.

the vessel loosened from the rock during the morning following the wreck. The pumps had been at work so that there was some steam, and though the vessel was in a sinking condition when she left the rock he headed her around the island and ran her aground where it would be possible to land baggage. Passengers and crew united in the work of unloading baggage, mail, and freight. It was remarkable that no more damage was done to the cargo. The vessel went down as deep as the ground would let her and when the tide was high the

As a reward one of the first pictures taken was of the same small boy standing on the rock before the wreck. The Americans were his especial charge. From start to end he was their devoted ally.

The prospect on that day was not pleasing. There was a lonely island off the usual line of travel; a few houses and they of such unpromising nature; a steady down-pour of rain during much of the time; wet clothing and hand-baggage affording clothing drier only to a slight degree; a disabled vessel looking



so desolate as she lay there in the water with one edge submerged; a rough sea which made it impossible to send off boats for help; baggage more or less wet piled on the rocks with only canvas for protection against the steady rain; rice to eat from which even a blind man would turn; and worst of all plenty of liquor from the vessel! A race war was imminent between drunken Japanese and tipsy Koreans. So with true United States spirit of neutrality the Americans withdrew from the unpleasant surroundings in the village, spread out the damp blankets from the steamer on the damp ground, wrapt themselves in their damp wraps, covered up with damp steamer rugs and blankets, raised umbrellas and spent the evening and night after that eventful day watching the sights below and sleeping their first sleep in Korea.

During the evening a wail rose from the village and an interesting scene could be watched from the hillside. An old woman, evidently the mother of the community, went from house to house crying as she went. The village turned out to follow her and she led the way up on to the opposite hillside. Some Japanese had also found outdoors better than the houses and had taken their mats out to the hill to a cleared spot which was evidently the grave of some former villager. Such wailing and weeping as could be heard! No sham either, but genuine grief and tears. Nor did it subside until the Japanese had found resting place elsewhere.

Monday morning found the village astir early and during the morning came the welcome call announcing a ship in sight. Every one seemingly pined to catch that welcome sight. Many climbed the hill and watched the tiny black speck become larger as the hoped-for vessel drew near. Then came frantic efforts to attract attention. It seemed for a time that the attempt was to be a

failure, but at length, when nearly past the island, the vessel changed her course and headed for the land. Americans, Japanese, and Koreans joined in the hurrahs which greeted the Tokai-Maru.

It was with happy hearts that the rescued missionaries looked back upon the island as the Tokai-Maru brought away her newly acquired passengers that Monday afternoon. The experiences of those days had had their thrilling side, their perilous side, their ludicrous side, but through them all ran a consciousness of the wonderful protection of a Heavenly Father, a feeling of quietness even in the moments of greatest peril. The Christian bond had proven a strong bond. Two Japanese and a Chinaman had come after the island was reached to offer help because they too believed in Jesus. It had been a relief to know that at least six of those passengers and of the crew had prayed for deliverance that night and like Paul had had assurance of answered prayer. Not many words were had in common, but the Father recognized the words of thanksgiving and praise that each could offer for himself.

### How His Bible Saved His Life.

BY REV. J. R. MOORE.

Mr. Yei is a young man who lives in a village about fifty miles from Seoul and has been a professed Christian for something more than two years. I heard the gospel from native Christians and professed faith in it before he ever met a missionary. He soon became an earnest student of the New Testament. I say New Testament because the Bible as a whole has not yet been published in the Korean language, so we have only the New Testament. From the beginning of his knowledge of the Word he learned to appreciate many of its truths, and at the time of his examination for baptism his answers were such as to prove that he had been an apt student.

Just after the outbreak of the war between Japan and Russia there were several societies started by the Koreans, all with the professed purpose of in some way saving the country. With one exception these were all suppressed by the Korean government or the Japanese military authorities. If this surviving society has ever accomplished any thing for the good of the country it has managed to keep it a profound secret up to the present time. One thing it did do was to cut off the top-knots of all its members, thereby bringing them under the condemnation of many of the more conservative people who could not bear the idea of seeing the precious badge of citizenship, of so many centuries standing, thus fall before the ruthless scissors of the progressive Japanese. It came about in time that in some parts of the country to be minus a top-knot was a sure sign that in some way the owner of such a head was an enemy to his country. So it was that other societies to oppose the "Ill Chin Hoi," for such was the name of the prosperous society, sprang up; and wherever a man was found without a top-knot he was marked as a traitor to his country. Our friend Mr. Yei had, in common with many other Christians, cut his hair and, therefore, fell under the condemnation of a certain society which seemed to have for its object the killing of members of the "Ill Chin Hoi." They really did kill several men and were still in the business when they came across Mr. Yei and tied him and ordered one of their number to shoot. The man took his position in easy range with a modern rifle, took aim and pulled the trigger, only to have a "snap," but, nothing daunted, he examined his cartridge and pulled the trigger again with the same result that it was only a "snap." Just as he was in the act of replacing the bad cartridge with a new one the leader of the gang arrived on the scene and recog-

nized Mr. Yei as one of the Jesus doctrine men. He ordered him loosed at once and said that Mr. Yei had read the Bible and preached the doctrine to him some time before.

Some weeks after when Mr. Yei told me this story he said: "It is all very strange, and nothing but God's grace saved my life." God still takes care of His children and works wonders to save them when He is not ready to call them from this world.

### Hall Memorial Hospital and Dispensary.

BY E. D. FOLLWELL, M. D.

Pyeong Yang was the capital of Korea one thousand years ago. It was formerly a city of great wealth, splendor, and wickedness. It lies north of Seoul 180 miles, situated on the bank of the river Tai Dong, some sixty miles from the seaport of Chinnauppo, and has a population of about fifty thousand.

The city of Pyeong Yang was founded by Ki-ja, the pioneer of Korean civilization, about 1122 B.C., which carries you back in thought to the time of King David. The old wall built by Ki-ja of earth, and some of the roads, are still to be seen. The present wall of stone erected several hundred years ago is falling down in many places. In former years a walled city was well protector from the attacks of an enemy, but in these days of modern artillery such defences are useless.

In the fall of 1892, Dr. Wm. Hall, of blessed memory, came to Pyeong Yang. We had no property at that time, and the only accommodation for the doctor was a native inn. Here he stayed a few weeks dispensing medicine and teaching whoever came to him. It was not until March, 1893, that Dr. Hall was able to obtain two property sites, one for a dispensary and

the other for a house. But ill feeling and persecution arose against the bold foreigner who had purchased land in a non-treaty port, and the Governor, who was bitterly opposed to Christianity, tried to compel the men who sold the land to Dr. Hall to get the deeds returned, but they were unsuccessful. When the Chinese-Japanese war broke out in 1894, Dr. Hall returned to Seoul for safety, but immediately after the battle of Pyeng Yang went back to render such aid as he could to the sick and wounded Chinese soldiers. In the midst of his labors, the doctor was stricken with typhus fever and died November, 1894, beloved by all.

From that time until April, 1896, no one was available to take Dr. Hall's place, when the writer was appointed to medical work in Pyeng Yang, and at once commenced the erection of the Hall Memorial Dispensary, situated just inside the West Gate and on one of the principal streets of the city. It was completed in February, 1897, and has since been opened to all comers. Two years later a small building was erected for use as a hospital. Our dispensary is 38 feet by 16, divided into four: store, waiting, clinic, and drug rooms. The hospital building has three rooms twelve feet square and two rooms 12 feet by 8, but both buildings are very poorly equipped.

In Korea it is much more difficult to practice medicine successfully among the natives than it is to do so in America among enlightened people. Be it surgical or medical, we must treat our patients at the first visit in such a way as to have improvement from the very beginning. Sometimes this form of treatment is not as we would wish it to be. The way to treat any disease is to find out the cause and remove it. The way to treat a chronic bronchitis is not to give a lot of opium and shut up all the secretions. But a Korean wants something to relieve his cough and give sleep, and against our

better judgment we are often obliged to give narcotics when not indicated.

Scarlet fever was quite prevalent last winter, measles endemic, and small pox ran rampant for several weeks. In my ten years in Korea I have never met with so much small pox or measles as this year. And what shall we say of phthisis, that dread disease that carries off millions of people yearly. Korea is a hot bed for all kinds of tubercular and phthical conditions, and the responsibility is upon the medical men and women to relieve in some way the ravages of this terrible scourge, a scourge I believe that carries off more men, women, and children in Korea than cholera or any other.

The medical missionary has not only to heal sickness, but to try and remove gross ignorance and superstition, regarding disease and to combat the danger of quacks selling foreign medicine but knowing nothing of its use. Particularly is this the case with regard to opium and antifebrin. These two drugs are bought and sold by nearly everybody at some time or other. Several cases of death during last year have come under my notice due to the pernicious use of these drugs.

A woman brought her baby to be treated for whooping cough. The mother led us on the child to the native doctors, also to kiss the donkey, which latter is regarded a cure for the donkey cough or whooping cough.

One of our own Christians told me that he often did not wash his hands for days because of the coating of dust and perspiration that accumulated, thus protecting his hands from becoming chapped.

The common belief that mucopurulent and purulent conjunctivitis is caused from the dried bone of the snake entering the eye needs to be corrected, as do numerous other things, by the physician.

I saw a case the other day of paralysis believe I to be caused by the wind enter-



ing the face and pulling it to one side. The native physicians looked wise and ordered the application of a poultice of peach and mulberry leaves in order to draw the head and face into proper shape again.

I could mention dozens of other cases but let these few suffice to prove that we have a work to do besides healing, to teach line upon line and precept upon precept.

Not a small difficulty met with during the past year has been the inability of patients to remain long enough for treatment. They think a week or so a long time. A cataract case wants to go home three days after operation. One case of dacrymo-cystitis came from Chinnampo. She needed surgical treatment and attended our clinic daily for nearly two months till she was cured, but what would be the use of asking a poor patient to come thus for two months and pay her own way. Not a particle.

Patients come to the dispensary from all quarters and from hundreds and thousands of villages. It certainly behooves us to take care of our work and carry our responsibility. Is it any concern of ours whether or no we keep up a medical work? Am I my brother's keeper? Yes I am, and we are bound to regard the command of Him who commanded us to go about doing good.

Our patients are of the poor & classes, but here as at home it is generally easier to get money from such than from the wealthy, though it is often very hard to discriminate between the really needy and those able to pay, for as a rule we have no means of telling.

The wards, such as they are, have practically been closed all the year because of lack of funds, only the very needy and most urgent being admitted. We ought not in the future, as we did last year, to be obliged to refuse every patient who cannot pay in full for surgi-

cal or medical treatment and simply tell them we are sorry, very, very sorry.

"Whoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you he shall in no wise lose his reward."

### A Collection in Days of Preaching.

*From Personal Report of Rev. C. E. Kearns, September, 1905.*

Reaching home January 14 we spent a fortnight in preparation for the Syer Chyun winter class. This was the largest in the history of the station, with an enrollment of 733, but there were many who did not enroll, either because of coming late or misunderstanding instructions. The men were taught in seven graded divisions, the teaching force of the station being augmented by Mr. Lee of Pyong Yang. A number of the more advanced helpers were also pressed into service as teachers. Some of the evening conferences were of great interest, one by Mr. Lee on "Domestic Harmony" being especially appreciated. We also had a missionary evening at which opportunity was again given for the subscription of days of voluntary preaching, though the missionaries in charge felt that so many had made subscriptions on several previous occasions that there would be but a faint response this time. We were very much surprised to see 625 days subscribed in a few minutes and a considerable number of additional subscriptions came in after the service closed. To distinguish this service from the daily witnessing to non-believers which each Christian does as a matter of course, the terms of subscription required that the volunteer preacher leave home and spend the specified number of days at his own expense in a heathen village. Subscrip-

tions were for five or ten days, or a week or a fortnight, to be fulfilled within six weeks after the class closed. One man who subscribed 150 days had to have this time limit extended. The result of this movement is already being felt. Personally I know of about 3,000 days of volunteer preaching that has been done in all parts of the province. Within three or four months thousands have heard the Gospel for the first time not from a paid evangelist whose motives might be questioned, but from private church members doing the Master's service at their own expense. It has been like a great wave of evangelistic fervor sweeping over the whole church.

At a remarkable communion service held during the class 487 baptized people sat down at the Lord's table. The church was filled with communicants and a separate service had to be held for catechumens and other non-communicants at another hour.

### Pyong Yang Central Church.

*From Personal Report of Dr. S. A.*

*Atchelle-September, 1905.*

The great ingathering of hundreds of new converts during the evangelistic services carried on in connection with the city New Years classes occupied all my time in February and March, while provision for the instruction and oversight of our large city constituency more and more taxes the energy of pastors and church officers. A monthly meeting with the leaders of tens has been a great help, and additions to the number of leaders, deacons, and Sabbath school teachers has increased the number of active, effective workers. Three more elders also have just been elected.

I have also given considerable personal attention to the men's Bible classes now meeting jointly with the women's classes under Mrs. Swallen at the central church building.

The church, with its enrollment of 915 members, 499 catechumens, and 150 baptized children, a total of 1564, has so large a constituency and such congregations as not only to make it impossible to longer hold monthly joint meetings with the South Gate congregation, but also impossible to provide comfortably for all who would attend. The necessity for a third church building is evident, and a good large site in the northern section of the city has been given by one of the deacons for a new church when plans for a new organization and building can be effected.

This however does not meet the question as to how to provide for large mass meetings, which at times are desirable. The mass meeting in June, when Dr. Underwood preached to over 2000 people gathered in the open air outside of the central church, and our inability to provide church room for the congregations next winter, when from 500 to 800 people will assemble for the winter classes, show plainly our need of an auditorium for larger assemblies. Shall we enlarge the church for this purpose according to a plan drawn by Mr. Lee, which will provide rooms so arranged that they can be thrown into the main auditorium when needed but leave the room as it is when the ordinary congregation only is assembled? The question has been discussed in the officers' meetings, and they are eager for the enlargement to provide for about 2500 people. This however would mean an expenditure greater than the church can bear now, since, in addition to its present large responsibilities, it must for some years continue its contributions for the new church building to be erected. The contributions this year for all purposes from the two congregations amounted to yen 3,856, a sum which shows that the church is not shirking its duty along financial lines. We believe that



the use of foreign funds in providing for this addition is justified, and that this will not in any way interfere with the principle of self-support or injure a church already eager to contribute to the extent of its ability.

The inadequate support heretofore provided for the pastors' assistants and their consequent ill health and inability to continue in the work brought the officers and the church to realize that this question had never been rightly met. At a very full congregational meeting and after frank and full discussion the congregation unanimously decided upon 25 yen a month as the right amount which should be given. This is far in advance of any salary heretofore given, and shows a growing appreciation on the part of the people of the debt of gratitude due to the helpers, and also the recognition of the increased cost of living.

### Two Humble Workers.

*By Mrs. A. M. Sharrocks.*

The Bible women of Miss Chase and Miss Samuels have already begun their year's work. As real cold weather has already set in we cannot ask our women to ride a horse or "foot it." So far the railroad has not been of much help, as passes are hard to get for foreigners and next to impossible for Korean women.

The women we have chosen are tried and true. Both were once dancing girls, so have an education above the average. They were among the first believers here, and years before our station started they took the long journey on foot to Pyeng Yang once or twice each year to attend the women's classes there. Their knowledge of Scripture is rare. When Miss Chase came here four years ago

she chose Kang Si as her Bible woman and, with the exception of a little help for travelling expenses, she has helped all this time without remuneration. Now, since the war, conditions are so changed that we feel we owe it to her and Miss Samuels' woman to help them some, especially as so much of the itinerating is done during cold weather.

Miss Samuels' woman is a rare character. She felt her call was especially to the unevangelized, and travelled from village to village, preaching. This she did, even though afflicted by rheumatism. When Miss Samuels was ready to itinerate, she felt called upon to offer herself and was gladly accepted, and has been a wonderful help to Miss Samuels. Her teaching is especially practical. For instance, she will say to the women "you may not know how to pray, but if you keep a praying mind all the time God will hear you. When you are drawing water pray 'Lord, wash my soul clean;' when you are lighting the fire pray 'Lord, purify my soul with fire and free it from sin;' when you are sweeping the room pray 'Lord, sweep the evil out of my heart.'" By her very simplicity she claims the attention of the women, and you know how hard it is to get these women to listen.

When the Bible women are in Syon Chyun they teach Sabbath-school classes and help other ways. It is a comfort to have those we can trust entirely, for there is often the fear that a pure Gospel may not be presented because of the ignorance of the teacher.

### Current Notes.

Work in each of the three Presbyterian churches in Seoul has been increasing

steadily and rapidly since the middle of the summer. On August first the Central church plant was moved from Kurigai to a new site, Syeng Dong, near the old pagoda. The buildings on the site there which had been adapted for use had over 400 square feet of floor space more than the former building at Kurigai, and yet so rapidly have the congregations, especially of the afternoon union service, grown that on November first it became imperatively necessary to enlarge the building. An addition 15 x 38 feet is being made at a cost of 90 yen Japanese money, the entire amount being paid by the Koreans themselves.

The church in Ynn Mot Kol has been three times enlarged since May, each time entirely with Korean funds, and even now is always full and often uncomfortably so.

The Sai Mun An church has been too small for over a year, necessitating about half and often more than half of the congregation participating in the service from out in the yard. In October's movement towards building a new larger building was started, and on one Sunday 460 yen Japanese was pledged or paid as a first offering.

All of these enlargement offerings have been specials and have not interfered with the offerings for church, school, colporteur expenses, etc. Three colporters and two Bible women are entirely supported by the Koreans of the three churches and four men and two women school teachers also receive half or more of their salaries and expenses from the natives.

\* \* \* \* \*

More of the Koreans are becoming interested in the great work which the Tract Society is doing. Five small churches in South Kyeng Kwi Do last month sent up their offerings, eight yen, 20 sen Japanese. When it is taken into

consideration that nearly all of the givers are poor farmers and that they are regularly paying one half the salary of two colporters, a total of nine yen a month, the sacrifice which entered into the giving becomes apparent.

Four yen also was sent in by the Central Presbyterian church of Seoul in spite of the heavy expense which they are meeting just now in church enlargement.

\* \* \* \* \*

From Rev. C. B. Kearns at Syen Chyen: November 4: Just had a great trip; 195 baptisms and 276 catechumens. Closed with a very enthusiastic class at Tulsa. Have been home since Monday and leave for Sak Ju again Monday and hold Sak Ju and Eui Ju classes before getting back again. My schedule is full till middle of January and prospect that I will have to make a flying trip just before Syen Chyen class over the eastern work that we were looking for Hall to cover. Presume he is not coming. Don't know whether I can stand the pressure or not. I have examined about 800 people for baptism since annual meeting. Had 92 baptisms in one day up in Eui Ju. New believers are crowding in. A thousand problems in a thousand places to handle all at once.

\* \* \* \* \*

From Dr. Forsythe at Chunju: September 28: Day after day people come to Mr. Junkin and hear the Gospel and buy books. Sunday the church was crowded; people filled the spaces of the doors and many could not get in at all. Mr. Junkin preached almost continuously from about 9:30 till after 12, and the people would have listened much longer. Work on the new church progresses, and medical work is heavy—63 patients yesterday. We are well and glad of the opportunity for work.

## THE KOREA MISSION FIELD.

### The Korea Mission Field.

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Seoul, Korea.

For the past four years, Presbyterian workers for Korea in the homeland and interested friends have heard how the work fared through the pages of the KOREA FIELD. During the past year, the Methodist Churches, North and South, have in like manner heard of the progress of their work in this land through the KOREA METHODIST.

While these two papers have received pleasant recognition from many sources, have won many friends and have helped the work, they have served their day, and we are glad to hail the dawn of a new day in the history of missions when a chapter on Christian and church unity is being enacted in a very practical way, and when we can introduce to our readers and friends—Presbyterians and Methodists, North and South—the KOREA MISSION FIELD, which stands for the whole mission field of Korea, Presbyterian and Methodist alike.

We trust that the larger interests, and the larger and more inspiring ideal of the church unitedly hastening the overthrow of heathenism in this land, which this paper shall represent, will meet with warm response in the hearts of our friends and co-workers in the home churches; that they will find in its pages more of interest and enjoyment than in the papers published heretofore and that it may bring to them something of the larger

inspiration and hope that is now animating the church on the field.

The price of the new paper is higher than that of the two former ones, but subscribers to the *Field* and the *Methodist* will receive the MISSION FIELD at the old rates until their subscriptions expire. New subscriptions coming in at the old rates will be accepted until sufficient time has elapsed for the announcement of the new paper and new rates to reach prospective subscribers.

### A New Missionary's First Sabbath.

BY MISS MATTIE LIVER.

With the first tinging of the gray dawns of this eventful day, this new missionary awakened with the old song, "Holy, holy, Lord God Almighty," upon her lips and a strange new sense of its meaning in her heart, accompanied by a longing, burning desire on that day to tell some one of the Creator of it; of the Father whose tender love had given it to them. A realization of her utter helplessness dawned upon her, because of her inability to speak one word, for was she not a stranger among a people of a strange tongue?

As this realization of helplessness was deepening by meditation, there came a cheery call from a co-worker saying "To-day is our busiest day, let's get up and get off."

That day was to be full of the joy of service to the older missionary; full of God's surprises and deep peace for the younger one. So up she got, hastily dressed, gained spiritual strength from the family prayers, physical strength from the nourishing breakfast, and was ready for the walk of two miles to the church immediately afterwards.

Upon starting out, however, the day was found to be a gray one, a cold drizzle



ding rain during the night had left the streets too muddy for walking or wheeling, so rickshas must be called.

Soon the two ricksha coolies were trotting along through scenes so ancient, so oriental, and so odd that the new missionary forgot for the time being the whirl, rush, and nerve strain of modern American life and, in the hush and quiet of that Sabbath morning, seemed to be transported to the time and scenes during the life of Christ. The sea lay out before her, calm, bluish gray and misty, primitive sailing vessels upon it; the mountains, just such mountains as, perhaps, Christ loved to rest and teach upon or Abraham to go to to make his sacrifice, and which change so little with the changing ages, surrounded the city on the other sides. The streets alive with people, dressed in the unchanged style of a thousand years, were so narrow that one could almost shake hands across them. The donkey, with its rider or pack was being led instead of driven; the market place with its produce spread upon the bare ground and the money changers sitting cross-legged at their places of business at the street corners were in evidence; and even the mourner dressed in his sack-cloth was seen passing by.

Turning into a narrower street a new sound greeted her ear, "More Love to thee, O, Christ," sung by a congregation with such fervor that one could doubt not that these people had experienced that love with which He loved us before the foundation of the world. Oh! how her heart leaped with joy as she listened! You would not feel your labors, sacrifices, or prayers in vain could you have heard that song!

Upon entering the quaint Korean church, she took her place on the women's side and joined her sisters in praising God for that love.

The sermon, which might have been

good, bad, or indifferent, for all she knew, was eagerly listened to by the Christian women whose faces were all lighted up by a Divine light; indifferently heard by the heathen woman sitting near who had dropped in because her sick son was so tenderly cared for by the Christian physician; and not heard at all apparently by the sight-seers with babies tied to their backs, but who, we trust, caught a few stray thoughts.

The men and boys, separated from us by a curtain because Korean custom forbids them seeing the women without their veils, were heard from in the fervent prayers offered.

No need of devices to attract these people eager for the pure gospel. That day the entire congregation, children and all, sat through Sunday School and church and remained to the class meetings after church. At these class meetings each worker took a little group and listened to their heart secrets, encouraging, teaching and admonishing when necessary.

It was the middle of the afternoon before lunch was over and we were on our way to the Union Foreign Service. Wish you could have been there! Truly it is good for people to dwell together in unity. In the union of prayer and purpose came spiritual strength to each of us.

The long gray light we were creeping across the mountains before we returned to our cosy home, tired but happy laborers. Happy because of the privilege of being a co-laborer with Him.

"Thus let all our Sabbath be, a stepping stone, Father, unto Thee."

### A Round of Glasses.

*From Personal Report of Miss J. Summels.  
September, 1905.*

October 22nd. to April 2nd. marks the time when all the country classes were

held. Of the one hundred and sixty-three days, one hundred and sixteen were spent in the country. Fifteen classes were held in the various centres. In describing these classes I fear lest I should withhold from those whose privilege it is to know that which I have seen of God's power in the hearts of Korean women, and yet on the other hand lest I should unduly exalt the human. There are hundreds of earnest women craving a knowledge of God and His precious Word, who live for Him and win others by their lives and testimonies. All that the missionary can hope to do is to teach those who have already believed. The foreign lady receives their highest love and respect. Few, if any, have their eyes opened to see her faults. Very few of the women know how to read before they believe, but when once they have received that mental training they are able to understand and enjoy the Bible classes. Women who *will* not learn to read do not learn anything else satisfactorily. We are grateful to the pastors in charge for placing the responsibility of teaching these women upon the heads of the families. In helping and teaching others they are being taught. One old lady, and there are many such, learned to read after she was sixty years old. Her calloused hands showed that hers had been a life of toil. Why not expect every young woman to read and understand her Bible?

The daily programme of the country classes is about the same everywhere, so that to describe one is to describe all. At 7.30 morning prayers are conducted, usually by one of the church officers. At nine the roll is called and the regular Bible lesson taught. If there is a competent helper present, the morning study period is divided; otherwise the foreign lady teaches until twelve. After an intermission of an hour for rest and lunch, another lesson is taught. At the close

of this we usually have a singing lesson. Calisthenics, exercises, and a walk with the young girls prepares us for a rest before supper. In the evening we have a discussion of some practical subject, led by some church officer or a chosa, if one is present. The women take part in these discussions.

At one of the classes one hundred days of preaching was pledged by the women in one of these meetings. The women come long distances at great cost, and every hour is precious. Our Syen Chyen class was the largest ever held: 399 women were enrolled. We hope to have a new church next year, where these large classes can be held.

The most satisfactory class of all was one for advanced women. They met for an hour and a half five days a week for eleven weeks, ending with July 23rd. The book of Hebrews was studied verse by verse. The review at the close showed that the women had been able to grasp the truths. This class was in progress during the busy farming and later the rainy season, and yet every one of the twelve women came regularly.

### Personal Report.

*Of Rev. W. L. Swallen, September, 1905.*

My work has been varied. Two long trips to the An-ak circuit and two or three shorter ones to the Western circuit, six weeks in training class work, a fortnight in the evangelistic campaign in the city, another six weeks teaching in the theological class, about a month in the academy, about six weeks at literary work, and the rest of the time when in the city with the work of the South Gate church, and indeed the whole time interspersed with the daily burdens of the church in the city and the correspondence with the churches in the country, is an outline of the direction in which my efforts have been applied during the year.

To the theological students I gave instruction in Old Testament History and Christian Ethics; and in the academy the portions assigned me were Old Testament History, English History, and Revelation. In literary work I have been able to do little. Studies in Philippians was completed. They are arranged for Sunday-school lessons and furnish a convenient commentary on the epistle. An Outline of Revelation was also completed. Work is being continued at a Commentary on Revelation and also one on Exodus.

The pastors of the South Gate church have reason to be thankful for the success of the work during the past year, and are encouraged with the outlook for the future, notwithstanding the presence of real and trying hindrances.

On the 9th. of last July the central portion of our temporary chapel fell in, making it impossible to worship there any longer. The following day we met for the first time in our present new church home, which at that time was still without doors or even walls. By autumn the first part, two thirds of the building, was completed, and we have been having good congregations all year. In February, during the evangelistic campaign in the city our numbers increased to 400 and sometimes 450. Since then about 400 have gathered regularly for the Bible classes in the morning and for the afternoon services. The building had become too small to properly accommodate the growing congregation, and steps were taken to immediately complete the building by the erection of the unfinished ell; but being unable to secure the necessary timber, the work has had to be postponed.

The spiritual life of the church is good. The officers, now numbering four leaders and four deacons and one helper, are faithful and bear the chief burdens connected with the work.

The one discouraging feature of the work at the South Gate is the uncertainty arising from the unsettled condition of the people in this section. The property in this territory is rapidly changing into the hands of the Japanese. The Koreans are fearful lest what has happened to their brethren in the Way Sung last year will soon be forced upon them outside the South Gate; and they are somewhat justified in this fear by the way the Japanese are purchasing property, laying out roads, and suggesting that they mean to take this section also into their city. The extravagant prices which they are paying for property also offers an inducement to sell and move away from what by all appearance is fast becoming a Japanese settlement. Some of our best men have already sold out and are about to move out of the district. The fact that the exchange of property is not from Koreans to Koreans, but from Korean to Japanese, renders the prospects for the future very uncertain.

### Koreans in Hawaii.

BY REV. W. A. NOBLE.

Before leaving America I was directed by the Secretary of our Missionary Society to visit our work in the Hawaiian Islands. The matter came up before our Board from a direct appeal of Dr. W. H. Wadman for aid. Dr. W. H. Wadman is in charge of our English, Japanese, and Korean work and found the three fold burden too great. Any one of the three is great enough to demand the utmost strength of one pastor. He depends, of course, greatly on the help that he is able to get from both Japanese and Korean pastors. While he speaks the Japanese language fluently and is able to meet problems easily in the Japanese churches, he confesses embarrassment from a lack of knowledge of the Korean language and the extent to which the work has grown. The last difficulty is



apparent when we remember that there are five islands where the Koreans are engaged on sugar plantations. One of them, Hawaii, is 24 hours sail from Honolulu, and requires three weeks of the most strenuous effort to visit the work on that island alone. Having to be Pastor and Presiding Elder both, no wonder he called for help.

On arriving at Honolulu, I proceeded directly to the island of Kauai. Of the twenty-two days on the islands I spent ten on this particular island. The Christian work there represents in character very fairly the work in other parts of the field that I visited. The transportation of the Korean to a foreign country has not changed his habits of thinking, acting, or living. He is also the same ready convert and enthusiastic Christian that he is in his own country.

On this visit of ten days, I held 38 services, held 4 quarterly conferences, received as penitent seekers 113, baptized 77, received on probation 20, and into full connection 13. The number responding to my invitations to seek Christ was limited there, as elsewhere, by the number of times that I was able to make the appeals.

The standing of the Korean laborers in relation to other Asiatics is illustrated by the reports kindly furnished me by some of the plantation managers. Average days of labor of Chinese on sugar plantations for one month 22.2; average days of labor of Japanese on sugar plantations for one month 20.67; average days of labor of Koreans on sugar plantation for one month, 15.81. I found that, after carefully examining Christian congregations, their average days of labor on sugar plantations for the month of July was 23.34 (on one of the plantations, others were not investigated as to the efficiency of purely Christian laborers).

This shows the remarkable superiority of the Korean Christian over his uncon-

verted brother and also over other Asiatics, which is still more emphatic when one notes that the other nationals have long been employed on the plantations, some having been born there and brought up in the habits of American laborers, while others have passed through the rigorous experience of contract labor. None of the Korean laborers have been on the island more than three years and the mass of them have not been there more than eighteen months.

I found that in some camps as high as 50 per cent of the Korean laborers were Christian and their efficiency was very high; in others ten per cent were Christian. The above figures (15.81) were taken from a plantation where the percentage of Christians was very low. A conservative estimate from all Koreans in the group of islands will give the Christian communities 20 per cent of the whole. This stands in strong contrast to the Chinese and Japanese on the island, which I was told is less than 3 per cent Christian. At present the future of the industries of the islands seems to depend upon the presence and efficiency of the Korean laborers. The Japanese are leaving in large numbers, many returning to their own country, many leaving for the States; many who would emigrate to Hawaii find their way into Korea, while the Chinese are excluded by the federal laws. This means that the future of the islands rests largely in the hands of the Korean laborer. What kind of a man shall that laborer be? The Church never before had the opportunity of answering that question in relation to a great body of people and the welfare of a country on such easy terms.

There are 7,000 Koreans there now and there will be many, many times that number. There is not the slightest doubt that if the Korean people on those plantations have the proper religious care an overwhelming majority will become Christian in a very short time. A

unique spectacle—the Asiatic laborer of the Hawaiian Islands Christian. What a force for the conversion of other Asiatic peoples on those islands and on the Pacific slope!

No one should think that the rapid movement towards Christianity is the result of special favorable circumstances. While the plantation managers and owners encourage them by placing buildings at their disposal for religious services and frequently building churches for them and always giving them the Sabbath, yet I never witnessed a more relentless persecution in their native land than is carried on against the Christians on some of these plantations by the heathen element. Our preachers are frequently beaten and stoned for their faith. In spite of all this the people flock to the standard of Christ wherever is heard the voice of the preacher.

Whatever other reinforcements the Church may make for the work on these islands, the Korean work should be considered first and last. A man should be sent immediately to learn the language and live exclusively among the Koreans. He should be sent immediately—before the Korean heathenism reforms itself about its ancient religions. I visited Chinese and Japanese homes where were reestablished the idols and fetishes of their native lands, but in no case after the closest investigation made possible by sleeping in their cabins and shelters and eating at their tables, did I find a Korean fetish or sign of their ancient worship.

Such an appointment should be made before familiarity with their environment and new forms of vice create the indifference now shown by other peoples from Asia. It should be made now before the great armies of laborers arrive. I can hardly imagine a more providential opening for the Christian Church. At this point one is tempted to give rein to the imagination and prophesy of the

great blessings that will flow from the conversion of this people upon our western coast to the solution of the great racial problems there. It is with the keenest regret that one observing this great possibility in the Pacific is aware that we have no one trained for the work whom we can spare.

### The Fellowship of His Sufferings.

Man Heungie (Ten Thousand Joys) was a fourteen or fifteen year old Epworth League boy. He was a slow moving, seemingly dull and unattractive boy; and no one regarded him as "promising material."

But a time came when Man Heungie's character was revealed. The dreaded typhus fever visited his neighborhood and his home. First his mother and sister-in-law took the fever, and Man Heungie took charge of affairs. He carried out the instructions of the missionary in regard to the care of the sick ones, cooked the rice, took care of the two younger children, and did all in such a quiet, unassuming way that the eyes of his hitherto unappreciative friends were opened to his worth. Then the younger children took the disease and Man Heungie continued his faithful and uncomplaining ministrations in the low, dark, fever stricken house until he too, was stricken.

The following Christmas the Epworth League boys got up a Christmas celebration, to which the missionaries of the station were invited. First there was singing and prayer. Then the leader, a boy of fifteen, opened his Bible, read a Christmas lesson and preached a Christmas sermon—a very enjoyable one too. A testimony service followed the sermon, in which every boy in the room, from the tiniest little fellow—who was hardly more than a baby—to the largest boy, testified. They told how happy they were in cele-



brating the birthday of the Saviour, and how much better it was than the old heathen celebration of the New Year, which it had supplanted.

Finally ~~Man Heungie gave his testi-~~mony. He said, "Yes, the birthday of Jesus is a very glad time, and I, too, am happy to-day. But, yet, with the joy there is one thought that makes me very sad. It was good for us that Jesus came to the world, but when I think that, on this day, he had to leave his beautiful home in heaven and come to earth and endure all its trials and sufferings, my heart grieves for him very much." "Dear, sympathizing, heart! What the great Apostle Paul had reached out to know—the fellowship of His suffering—had become the spiritual heritage of this slow-moving Korean lad."

### Adjuncts of Missionary Work.

*From Personal Report of Mrs. J. E. Adams, September, 1905.*

The winter class held in Taiku for the country women was composed of about sixty women, representing about thirteen of the country churches. About twenty of the city women attended the class, making the number in attendance about eighty. They gathered December 28th, and were with us twelve days.

Miss Brown from Pusan came up to assist in the class. Mrs. Bruen taught them singing, assisted by Miss Carson. Miss Brown and I had them in two divisions, she giving them topical studies and I studies from the Gospel of Luke. We also gave them a few practical talks on hygiene, prepared by Mrs. Null, and had short devotional meetings at the beginning of both the morning and afternoon sessions. We had a class for those who couldn't read to study the character; also spent some time each day in drilling them on the books of the Bible, the Creed, Lord's Prayer, Commandments,

and many important verses of Scripture.

Every evening some special entertainment was planned for them. The first night was the regular prayer-meeting night, and Mr. Adams conducted the services. The next night we had the stereopticon at our house, Mr. Adams giving the pictures on the life of Christ. There were about sixty women and thirty men present, Mr. Adams having invited the men, who were attending the six weeks class in session at the same time to come and see the pictures. Friday night we had the graphophone, with about sixty women present. Saturday night some of the men of the other class met in conference with them on subjects pertaining to marriage. Sunday all met in the city church for the morning service, but in the afternoon we had a gospel service in the women's guest house with over one hundred women present. Mr. Adams addressed them. Monday night we had another stereopticon lecture by Mr. Adams. The men also came and the house was filled. Many were weeping at the close as they looked at the pictures of the crucifixion. Tuesday night they were entertained at Mrs. Bruen's home, and Mr. Bruen conducted the prayer-meeting on Wednesday night. Friday night we had the graphophone again, and another gospel service on the following Sunday afternoon.

### Junkin Hospital.

*From Personal Report of Dr. C. H. Bruen, September 1905.*

The dispensary has been an active center of work, and a mass of suffering beings, including high and low, rich and poor, young and old, have received treatment. In name a dispensary may seem a minor affair, as compared to a hospital, but here in Korea, where the great majority must be treated from the dispensary, it is a work which in itself demands

much of our time and energies, especially so when we include in it a large number who ought to be admitted to the hospital, the visits to out-patients, and the work in the homes.

The treatment of children forms one of the principal duties of this department, as will be readily understood by any one who has spent any length of time in Korea and noticed the utter lack of common sense used in rearing children. For the most part children have their own way, especially when sick. A child with enterocolitis may be seen gnawing away at a green cucumber, devouring seeds, rind, and all; and children with smallpox in full bloom running about half naked in their bare feet on the frozen ground is not an infrequent sight. To work with patients under such conditions brings no discouragements of a very real nature, yet we remember our part is to be faithful and do our best.

The Junkin Memorial Hospital has brought to us many new and varied experiences. The plant is foreign in every particular, there being nothing Korean about the place except the patients, assistants, and food, the latter considerably modified. Every department is thoroughly systematized, and the staff is required to conform to the strictest military discipline; there is a place and time for everything and we expect faithful service day and night. Orderly conduct on the part of the staff has had an excellent moral effect on the patients, who, when they enter the hospital, enter a new world, or heaven, as many call it. After it has been decided to admit a case to the hospital the patient is turned over to the chief orderly, if a woman to the matron: after the bath and the donning of clean clothes he is taken to his ward and there in a quiet way instructed regarding the laws that pertain to the patients during their stay in the hospital.

The year has been a hard one because

of the stringency in finances, and the outlook for the coming year is even worse. After setting aside from the Board's appropriation salaries for the staff and funds for light and heating, we are left with but a little over one hundred yen with which to face the year, and that for both hospital and dispensary. There is a great difference between treating a charity case at the dispensary and at the hospital, where food and clothing, as well as treatment, must be provided; and as a rule it is the charity cases who have suffered the most from the inroads of disease and who in the end are the most expensive patients. One of the first cases we admitted to the hospital gave a history covering thirty years of suffering, and cases of from five to fifteen years standing are common. How is the financial problem to be solved? To me there is only one plausible scheme, and that is through special gifts or endowments. Unless we can succeed in this or in some other way obtain more regular and fuller support, we will be compelled to turn a deaf ear to all except those who can fully pay for their treatment.

During the year a total of 8764 patients have passed under treatment, including 108 major surgical cases.

The Junkin Memorial Hospital has opened a new and rich avenue for evangelistic work. This work, like every other department, is systematized and carried on with decided promptness and regularity, and those unable to attend the daily services in the reading room are visited in their wards, so that no one escapes having placed before him at regular intervals the way that leads to better and higher things.

### How the Gospel is Propagated in Korea.

BY REV. C. A. DEXTER.

One of the most interesting things to one who is interested in missions enough

to read a mission paper is to know just how the work is done of propagating the gospel in heathen lands. The methods change in different stages of the progress of the work. At the present time in Korea, Christian Missions have a good foothold. A solid foundation has been laid by those who have toiled here in the past twenty years or more. There are Christian churches scattered throughout Korea, north and south, east and west; and where there are not churches there are Christian societies which meet and worship in a private house; usually that of the class leader. These societies are ministered unto by native helpers largely and as many of the foreign workers as can be spared from the task of overseeing and imparting education to the helpers.

The machine for turning over the new soil is the colporters, who create a thirst for God's Word in the heathen villages by selling Gospels and preaching as they go. Each Presiding Elder has control of as many as he can manage. Six is a large number for one district. As the word spreads there come Macedonian cries and help is sent.

The great difficulty at the present time here is that the demand is far exceeding the supply. It is impossible for our workers who are travelling large circuits to take in more villages. Our great need is for trained native workers, and the object of our efforts is to train the ablest of the Christian converts as rapidly as possible to take positions of responsibility as preachers and pastors.

There are seven circuits on this (the west) district. Let us accompany the Presiding Elder and his wife on a visit to one of his circuits. The start is to be made Tuesday morning. Forty miles by train and forty ~~in~~ inland must be made the first day to meet the first appointment in the evening. The day preceding is busy with the excitement of preparation. Provisions for three for a

week and all necessities for the trip must be secured in town. Boxes containing toilet articles, a few books, table ware and kitchen utensils, and divers little things that only one who has made a trip knows how to select, a charcoal stove, charcoal, three coats, bedding, and changes of clothing are taken along. Three coolies are required to take the baggage, two to carry the traveling chair of the Presiding Elder's wife, and one native to cook, for the Elder's wife is as busy with teaching the women as the Elder is with his duties. The start must be made by dawn, and before daylight we are on our way. Our railway destination is reached about 9 o'clock and an hour is consumed in satisfying the demands of bungling baggage men and in securing a cow and a coolie to carry our impedimenta. The Elder has his wheel and leads the way. It is a bright pleasant October day. Korea is a sea of hills and mountains, and her roads are but foot paths, rocky and crossed by numerous brooks. To one who has not taken one of these trips, it is hard to describe the trials and the attractions. First there is the winding undulating path with its ever moving procession of *yang buns* and coolies, cows laden with loads of all sizes and shapes and accompanied by their masters who lead them with ropes passed through rings in their noses or direct them by word of mouth. To all, a bicycle and a foreign lady are objects as rare as elephants in America and produce a like effect upon the communities through which we pass. To stop is to be surrounded, to wheel on is to incite a race with the ever present boy with his hair braided down his back like a girl and with large white loose pantaloons flapping in the breeze which he stirs by his own motion.

The hills call forth constant cries of admiration with their barrenness or scraggy vegetation, through which may



he seen the soil of various hues. Everywhere are the little streams of water into which all the waters of would-be rivers are broken up to feed the endless succession of paddy fields which rise terrace upon terrace from the plain up the clefts or valleys in the hills till they reach a point too high for water supply. It is in the secret hollows of these hills that one stumbles suddenly upon the Korean villages with their mud houses of one story and three rooms, thatched with straw and made attractive by the red peppers thrown upon the roofs to dry. One is impressed with the thought of what a mighty forest of pines would cover these now desolate hills, if they were only allowed to grow, for everywhere they spring up and where the ground is not tilled there is nothing but bush lots of pines grown to a height of two or three feet, or ten at the highest.

It was a weary crowd that stopped for lunch at an inn in a little village. A room 8 by 10, bare, save for matting on the floor, received us with its plain but welcome hospitality. In a few moments with shoes removed and heads resting on blocks of wood we were wooing rest while the eatables were being prepared. These were served to us on little Korean tables as we sat on the floor. At 3, we were again on the way and about 5 we were welcomed by the class leader and son who had come to meet us a little way from the village where we were to make our first stop. A room was ready for us and it was not long before we were shut in from the gaze of the curious populace who had come to have a "look-see."

We held service here afternoon and evening on the "marrow" or open porch between the rooms of the Korean house. A curtain hung on this made an extra bedroom for the night. Not only the marrow and room facing it were filled, but out of the darkness of the yard peered

many eager faces, straining to hear and see the missionaries.

The next station, 35  $\frac{1}{2}$  distant, is made without a halt by noon of the next day, but alas, in our haste we have outripped our baggage and provisions, and for two weary hours we wait (I had almost said with patience), hungry, thirsty, and tired, with no chair, no bed, no food, no water. But it comes at last, as all things do to those who wait long enough; and refreshed, we hold services again. Thus each succeeding day passes. Seven stations are visited; eleven services are held; among them a quarterly conference, a church dedication, a communion service, and twenty baptisms.

### The Lantern in the Field.

BY REV. W. D. RHYNDLER.

After the Board adjourned I seized the opportunity to make a visit to two of our stations, Kunsan and Chunju. Leaving my family with our Kunsan friends, I took my lantern and Scripture views to Chunju for a series of illustrated evangelistic lectures. The church was crowded beyond its capacity for three nights, so we exhibited the views thereafter in the fine old archery grounds below the mission property. Hundreds and perhaps thousands were given clearer views, literally as well as mentally, of the life and work of Christ than they could ever have gained without the aid of the lantern. As a means of drawing otherwise unreachable people and imparting religious teaching vividly and impressively, nothing can compare with the stereopticon. At the earnest request of the Kunsan brethren I left the lantern with them, to be used this fall in a systematic tour of their field, after which brother Tate will use it in his district. The thanks of the Mission are due to the donors of the lantern, the "Korean Circle" of the Second Presbyterian Church of Norfolk, Virginia.

# THE KOREA MISSION FIELD.

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No. 2.

## Union School Work.

BY REV. D. A. HONKKE.

Union educational work among the missions in Seoul presents two aspects—we may look at it from the view point of economy or from that of Christian fellowship. The broadest view of the subject is to be had by considering these two aspects together. Why should the missions here carry on two or more independent schools in which the same textbooks are used, the same lessons taught, in short the very same line of work being carried out, that of turning out young men of Christian character who shall be fitted for entering the ministry or to follow any other honorable vocation? The aim is not to turn out men of this or that denomination primarily; it is to get before this people young men who are worthy and qualified to be their leaders in any walk of life whatsoever. If the aim were to get men to train always under denominational colors the case would be different, but such is not the case. The spirit of Christian fellowship of our little community cries out against this. It is workers for Christ that is wanted and not workers for this or that church.

Again, why should there be two or more mission schools in Seoul when all the students can be accommodated in one set of classrooms? One chapel, one gymnasium, one science building, one laboratory, with little addition of seating capacity and floor room, will accommodate all the scholars of any one grade of our schools as well as two or more like buildings would. The same corps of teachers with limited assistance can

handle three hundred students as well as they can one hundred.

All these questions have been up again and again only to be answered overwhelmingly in favor of union. The matter of union in educational work was settled by the two Methodist bodies three years ago when they united in high school work with a view of continuing united work on up into finishing schools of theological and collegiate grades. The work has been a success in every way. The past autumn the subject of union was reopened with a view of uniting the Presbyterian high school with the union Methodist school of the same grade. There was almost no opposition. The number of voices dissenting from the union could be counted up on the thumbs of two hands. Today we are carrying on the high school work of the three missions under one roof and all goes well. We have a pupil or two less than one hundred on roll with an available teaching force of four foreigners. It is easy to see the economy that results from such a union as this, economy in money and economy in men; and there are the two lines along which every effort is being made to make an inch cover an ell. It goes without saying that there is not a thriving mission in the world today from which the cry for more men and more money goes not up. Union along just the lines laid out in our educational work in a measure meets this demand of the hour.

At present the work is being carried on on a tentative basis, but plans for permanent union have been drafted and submitted to the various Boards at home.

and it only remains to receive their sanction in order that what has been so well begun shall be carried on to the best of the ability of those who have the work in hand.

The subject of union has come up at a very opportune time as none of the missions are provided with any thing like the buildings needed for carrying on independent school work. Now when union is consummated buildings can be erected which shall meet all needs for years to come.

At some future time, if the wheels of progress are not blocked, the writer on school matters in Korea will be able to fill in the above meagre outline of work as it stands today, and give the reader a comprehensive view of a well-developed union school system in this little empire.

### Good Samaritans in Korea.

BY J. W. HIRST, M. D.

On Sunday July 30th I attended morning service in the village church of Sorai in Whang Hai province. The day was superbly beautiful—warm bright sunshine, a pleasant breeze wafting in thro the open windows the sweet odor of fields beyond, birds singing in the trees without, all nature revealing summer's fullness.

The service over, there followed a period of general salutations by the entire congregation of 150 or more. It is ever a pleasant sight to watch a Korean audience at the close of meetings greet each other and any visiting strangers. They are so cordial and free that there ought to be no room for a thought of unfriendliness among themselves or of reserve towards visitors.

At last we found ourselves at the door; but, like Lowell's Sir Launfal, we were "ware of a leper crouched by the same," and felt the discordant note of his presence in the glad scene around us.

However, since we were all so happily fortunate, why should we not look into this poor man's condition and relieve it if possible. Who was he? No one knew. Whence came he? Oh! anywhere! Why was he there? He had heard that a foreign doctor was coming that way. How and where did he get that news? God knows, who else may! Thus does rumor spread on silent wings all over Korea. Had he come far? From a distant county. Had he friends? No. Money? No. And he looked his appeal out of sad and suffering eyes as he asked in the Korean idiom that "Life might be given him."

A superficial examination indicated that an operation would probably put him on the highroad to recovery. But where could the man be cared for during and after such an ordeal? Who would feed and who nurse him? The church people quickly offered to look into the matter and report to me on the morrow. This report came in due time saying that money had been immediately provided to support him during his illness. A place also had been found where these services could be rendered.

I went into the village the next day and found the man in one of its largest houses. We were conducted by Elder Saw's son, Hae Guon Hi, who also was to act as my assistant and care for the man subsequently. He had been at one time a student under Dr. Avison in Seoul and therefore knew a little about surgical dressings. I found him quite a help to me and so have one more incident for which to thank Dr. Avison.

We gave our man the best cleansing we could under the circumstances. Korean custom does not permit bathing during the progress of an illness, so that, when a disease has continued for a considerable time, the first washing is not always entirely satisfactory. However we managed to get a measure of cleanliness and



discovered that the origin of his trouble was an infected wound on top of the foot. This had been effectually sealed up with impervious Korean medicine. The infection had travelled up the leg and produced a series of very large abscesses. The poor fellow submitted heroically to all our efforts at relief and in a few moments we had emptied them all and then proceeded to bind up his wounds in a far more modern style than they were when first we saw them. In the days that followed he was regularly cared for by Hyo Guon Hwang and before I left the vicinity I saw him walking about with the help of a cane. Instead of the dull eye and saddened face there was the gladness and hope of returning health.

Thus did the good people of Sorai village prove themselves worthy successors of him who found a stricken wayfarer beside the Jericho road more than 1900 years ago.

### Chunju City Work.

*From Personal Report of Rev. W. M. Junkin, September, 1905.*

We have street chapel preaching on the business street Sunday afternoon, in which missionaries and various Koreans take part. This has also been a centre for tract distribution. Besides reaching numbers of people, it has developed some Christians in preaching power and has solved the question of what to do with the school boys Sabbath afternoons.

At the market we have done much preaching and sold many books. Good results have followed and many city people have listened at the "chang" who would not stop to hear on the street. Tracts in thousands have been distributed and the acquaintance of many people made here. From a cross, this kind of preaching has gotten to be a pleasure, and a good many very happy days have been spent in this way.

In February two of the best class of city men came to church for the first time. They came by the back streets. A month later Dr. Forsythe was wounded, and the prominent Ye family became represented on the men's side of the curtain. The reports of this break in the solid ranks of respectability spread, and others came to see if it was so. Then the Japanese soldiers came in, and many came to church because they thought it was good for their bodies. So by warm spring we were confronted with an overflow. The boys' Sunday-school had to be held in the yard. A Bible class was organized in the office of an ex-magistrate, and the daily sale of Bibles and hymn-books ran apace. The Japanese disbanded the Korean soldiers and many of them came, so we began to see that we must have a new church. The natives bought and paid for the best lot in the city for a church site—a typical eastern trade, with a final payment of one fourth of the original amount demanded. Then the government offered us the old mission houses at our own figure, one of which will be re-erected at once for a church. One of our new men, General Ye, has given us a building to be used as gate quarters for keeper of the church.

The man whose brother Dr. Forsythe was treating when he was so foully beset came to church the first Sabbath with a thank-offering in copper cash that weighed two hundred pounds, just double the weight of the little deacon who had to hire a man to get it home. Another member of this same family, who was a hardened Buddhist and had bowed before images for forty years, came out a few Sundays ago with a thank-offering for our new church building, announcing that she had decided for the Lord.

It is our plan to make the natives pay two thirds of the expense of the new building and the home friends one. This is the plan upon which the church at

Pyang Yang was built, and we feel that even this much self-support will burden the church at this time when so few people of means are members of it. Our church must needs be larger than the ordinary country straw-roof building. For example, at the yearly class held here last year the men's side was almost filled by the members of the class, so that on Sunday the majority of our ordinary congregation were either outside or packed like sardines in a box. The new people are interesting many others in various districts; e. g., Kim chinea has interested the people in a couple of counties. They are sent to us for books, sometimes twenty men at a time, and he has allowed them to use one of his country home buildings for a place of meeting, and they and others are asking us to send out Christians to teach them on Sundays. When we get our church up and in a place accessible to all comers, we have every reason to expect not only a big city church, but a number of country churches to grow out of it. Already at Pulong there are so many that when they come in a body it looks like a young army. They expect to organize this year and are only waiting to get a good start on their building. They have a promising man at our school. His age is twenty-six, but he studies with boys half his age.

Our prayer-meeting grows in numbers and in interest. Our last one was the fullest we have had. It is not unusual to see a family having a prayer before starting to service. Just the other day I saw all the women down on the floor and a little boy not much larger than a jack-rabbit down on the outside with his little nose in the dirt. To use an expression that belongs to one of my beloved colleagues, "I tell you there are great things just ahead of us in Chonju." The people are given the spirit of prayer and praise and work, and we feel that God is giving the harvest of seed long since sown.

### The Old Servant.

BY MRS. KOSSELLA H. CRAM.

Such is the term by which one of our faithful Christians in Songdo is known among the missionaries. She was the servant of a high class family. When the ladies of our Women's Board first went to Songdo, almost all of the women of the city came to have a view of the foreign women. This old servant came with the rest, but not only did she get a sight of the strange women but she heard a strange story which stirred her heart. She visited the missionaries from time to time and heard the Gospel. She gave her heart to God and became a sincere believer.

Then began her persecutions. The family for which she worked wanted nothing to do with the foreigners nor their doctrine. When she spoke of the church, they reviled her; when she prayed, they mocked. But notwithstanding the hindrances and obstacles which were put in her way, she remained firm and true to her convictions. Her life was changed and she had the power of the Holy Spirit upon her. She went to church on the Sabbath whenever she could be relieved from her work. Finally another servant of the household, through her earnestness, became interested. They helped each other with the work and took Sunday about going to the church services.

It was not long before the mistress of the household and her two daughters also became interested in the strange story of redemptive love. They too wanted to see the lady missionaries, but being high class women they could not go out on the streets in the day time. Then they were afraid of the man of the house. They waited until he should go off to visit some ancestral graves or go on business to the capital and then they secretly visited the missionaries. Like Nicodemus they came at night time, and



heard the wonderful news of salvation. For fear of the man of the house they could not break through Korean restrictions and customs and come out boldly to the public church services but in their home they have shown their faith and trust in God. The man of the house did not object to the ladies coming to his home, so from that time began a friendship which has lasted through years. Many an afternoon or evening has been spent in this home in social intercourse and in teaching the way of life more perfectly.

The daughters learned to read and we have seen them grow in grace, testifying to prayers answered and to a happy confidence in their Heavenly Father. Thus the "old servant" by her faithful, consistent life brought her mistress and two daughters into the kingdom.

### Fusan's Country Work.

*From Personal Report of Rev. R. H. Sadedotham, September, 1905.*

The work away from the port has had a strong, healthy development during the year, has pushed on from good things to better, has increased in membership rapidly, in fact, is showing that the seed of truth is for the healing of the sickness of the people. I have visited all the churches three, most of them four times, Kimhai city five, and Milyang six times during the year; and the cordiality seems to grow with every visit. The old groups, especially Kimhai city, have taken on new life, and we have four new church buildings to report. Seven Christian groups have been visited by me this year for the first time, and already these seven number 162 Christians.

Kimhai city, our oldest country church, has increased much in zeal and numbers, having become clearly the largest country church in South Kyong Sang Pro-

vince. Much credit is due to its leader Mr. Pay. He is the great outstanding figure in Kimhai—Golden Sea—County, calling men to the Savior and shepherding them when reached. His labors show strongly in his home church, which has added 17 communicants and 25 catechumens during the year. It has become necessary to secure a larger church so a building has been partially erected, enough to be occupied. Plans for opening a boys' school are also maturing.

The village whose authorities had threatened to cut off the American pastor's head if he came that way has not disturbed me on my three visits to the place, and the Gospel is breaking down their adamant opposition.

For the third year Milyang county has shown the most rapid growth of all in our work. Three new groups have been organized, two the result of preaching from the house of Mr. Ko of Whasan and the third fostered by that family. Not only have Mr. Ko and his wife been faithful as before in proclaiming the Word, but their eldest son, the leader of the Whasan group, has not begrudged his time, giving without pay several days a month in travel for the Master's sake.

The three new groups springing up immediately encountered severe persecution, but persecution has reacted until in the village of Yusoo there are more Christians than heathen. A young man beaten by his father because he would not give up his new religion lay three days unable to rise, but clung to his faith and brought his father to Christ. And they have come in in such numbers: It used to be by ones and twos, but we have ten families in each of these new places.

In Yung San county too we have two new groups, both of which give signs of rapid progress and are a great joy to my heart. A Mr. Pak, ignorant but earnest, amused me by saying "Last year we were

so afraid the pastor would come, but now we are so afraid he won't come."

The church in the village of Twesan, Chang Yung county, is our banner church. It is not our largest, as it only numbers 37 people in all, but its quality is prime. The first believer is not two and a half years old in the faith, but nowhere is there a group like this one in knowledge, musical skill, preaching zeal, organization, or righteous life. Their eight men all came 75 miles to the Men's Bible Class in Fusan in February. A young man has just entered the catechumenate whose change of life is the talk of the town. A few months ago there was not a more inveterate gambler and drinker than he. "It must be this Jesus doctrine is a good thing, since it has reformed him," the villagers say. A new church building and a colporter are the fruit of this year's work too; and in other counties two new groups have owed birth, humanly speaking, to this banner church.

### Wayside Sowing.

BY MISS MARY KNOWLES.

The travelers had been several days out on their overland journey. The afternoon was drawing to a close. A beautiful little mountain stream had just been crossed, and as they climbed the hill on the other side and looked down into the deep gorge at the green clad mountain sides, and the quiet glassy water, they were loath to depart from the spot, but the leader said there was no time to spare as twenty ~~2~~ had to be made before night. So the horses were mounted, the chair bearers took the lead, and all were off on a rapid march. It began to rain, dark overtook them, and they reached the inn weary, hungry, and cold, glad to find any place for a night's rest.

The two single ladies were taken to an inn where they said accommodations

might be procured. They found an unusually clean room, but also an unusually cold reception. The innkeeper's wife was not very fond of foreigners, and of these two who had come to spend the night under her roof she seemed to be especially suspicious, and did not mind giving vent to her views. It is well if one cannot understand much of the language under such circumstances, for they will be apt to hear things unpleasant to the ear, and, but for God's grace, hard to bear. A few outside women came in and the missionaries tried to give them a message about the Gospel, but the good that might have been done was turned aside by the unkind remarks of their landlady. The men of the house, too, were especially rude. They persisted in peeping through the holes in the paper doors, and the woman of the house would not make them leave. At last the lights were out, and the missionaries turned to their cots, feeling sad at heart that many who had the opportunity would not hear the glad message of salvation. But ere sleep came the still, small voice whispered to them of One who "came unto his own, and his own received Him not," and their hearts were comforted.

There comes to the writer's mind another place at which quite a different welcome was received. The family was kind and respectful, and when the neighboring women came in to have a "look see" they listened attentively and some of them very earnestly to the message given. The landlord was given a Christian tract by one of the party. He went out and sat by the kitchen fire, and according to Korean style, read at the top of his voice until he had read it through. Then he brought it back, saying those were "good words" and asking for another one. He took the second, and went out and read it in the same way, while the missionaries prayed as they

listened to the sound of his voice that the words might be seed sown in good ground. There was a dear old woman in the home that night who can never be forgotten. She was hearing the Gospel message for the first time, but she listened with an earnestness that was unusual. She seemed to be real anxious to believe, in fact with a little teaching just ready to step into the Kingdom. Though the travelers were weary in body after a long day's journey, they sat with her after all the others had gone trying to tell her how to believe, for their hearts longed over her that she might understand enough of the truth to really accept the Lord as her Savior. When one of the missionaries told her that she must pray to God for the forgiveness of her sins, the old woman said with such an interested face and in such an earnest tone, "But Lady how do you pray?" Poor darkened soul! It was all so new and strange to her. She was in again early in the morning, and the travelers left her with many regrets. They tried to note the house, and tell the nearest porter, but the old lady did not live there and she may never hear again. There are many darkened souls in this land just like this one who would believe if they only heard. "And how shall they hear without a preacher? And how shall they preach except they be sent?"

### New Hopes in a New Field.

*From Personal Report of Rev. W. B. Harrison, September, 1905.*

Awkward was the situation when I moved to Kumsan last fall—awkward in things material, awkward in things immaterial—in things material because the school house was not finished and the bricks to finish it could not be gotten till nearly Christmas, and then were under size and hardly fit to use; because the

tile-maker brought little, warped tiles, many of which were of no account; because the timber for the hospital was lying on the ground exposed to the weather—in things immaterial because several of the former church leaders were under suspension and several others questioned, so that to find help in church work was next to impossible; because some of the Koreans were dissatisfied at territory formerly belonging to Kumsan being assigned to Chun Ju; because some of the school-boys were complaining at English being excluded from the course; because the position accorded to some of the Koreans did not seem to me to be good for them; and especially because I did not know the Koreans about me and was at a loss to know how to direct affairs. But one by one the difficulties disappeared or were removed, so that the year has been a pleasant and profitable one.

The local church has done fairly well. The Sunday-school was further organized and made more efficient. The Wednesday and Sunday night services, which used to be held in one of the guest rooms, were held in the church with a much larger attendance. Considering their ability, the congregation contributed liberally. The current expenses of the church, part of the evangelist's salary, and of the cost of sending a representative to the Council in Seoul and the candidate for the ministry to the church at Pyeng Yang, and a cemetery were all paid for by them, which speaks well for their liberality.

Among the cases of special interest is old Mr. Kim. According to reports, he used to be as bad as Koreans often become, in fact he was a past master in all kinds of wickedness. He came to me last fall, saying that his wife, who was a suitable mate for him before his conversion, had laid down the law to him in form that, if he meant to do the doctrine, he could not stay around where she



was that he had left his house and all means of support and did not know what he was going to do, but that, come what might, he was going to lead a Christian life. After a few weeks of knocking around among his friends, his wife allowed him to come home and has even been to church herself occasionally. The old man's swarthy face looks happiest in church, where his place is never vacant. He may stumble at times, but he certainly is a new man in Christ Jesus.

It was somewhat of a disappointment at Mangusan last fall to find none ready for baptism, though several, with a little instruction, might have been baptized. After the Sunday-school was revived the Christians began to study more and to be more active. The heads of two large families, who used to be bitterly opposed to Christianity, have become regular attendants, besides a number of others. Quite a number will probably be received at the next communion. It is said that nineteen families have moved from this church since its establishment and are now connected with other groups. Mr. Chai, the elder-elect there, seems in every way worthy of the office. When he has completed the course of study laid down, we hope to clothe him with the office to which he has been elected.

Helpers from Kungmal and Nam-cham-moon have visited Chan-pyeng-nee often during the year. When I visited it in May the time seemed to have come for a number, who had been reading and thinking about Christianity to openly profess it. Since then encouraging reports have come to us repeatedly as to the attendance, their starting a primary school, etc.

At the market town of Konggai, 30 li up the river from Kusan, about thirty-five young men banded together to do the doctrine. I visited them once. The helpers have met with them repeatedly. The desire for influence, with which to

oppose the Il Chin Hui, enters so largely into their motions that it is uncertain yet whether the group can be saved. They have bought books and learned a good deal about the Gospel, so that we hope some of them will keep their faith, though the group should go to pieces.

My helper, Kim O'Kyai, has been busy in his parish between the Keum and the Chonju rivers, visiting the markets and as many of the villages as possible. We hope soon to have meeting-places established within a Sabbath day's journey of every village in that district.

### A New Station.

BY REV. C. D. MORRIS.

It is with grateful hearts that we can at last say that the New station in Yeng Byen city has been opened. Although we have worked here for several years and looked forward to building a home it was not until the fall of 1903 that we were able to secure property suitable for building purposes. Last year lumber was purchased and this spring our home was commenced. In the early part of October Mrs. Morris and myself were able to leave Pyeng Yang and become residents of Yeng Byen. We are the only foreigners here and consequently it is lonely, but it is in the centre of our work, and a trip of between two and three weeks among our churches means as much to the work as one of over a month did formerly when we had to travel from Pyeng Yang.

We have just returned from a trip to the far north and saw much to encourage us in the progress of the work. The people are awakening to the great need of education and are demanding teachers who can teach something besides the Chinese classics. They will in some cases pay the entire salary of a teacher if a suitable one can be found; but here is the great difficulty—we have not men to

supply the demand, and it is imperative that vigorous steps be taken to supply our country districts with teachers who are at least partially trained. The old Korea has passed away and the people realize that the old fashioned school belonged to the old conditions and that its day has also gone. We cannot wait until our higher schools can turn out a sufficient number of thoroughly trained men to supply the demand. When that time comes there will be a demand for many more than can be secured, and in the meantime normal classes and other means must be employed to give a partial training to meet the crisis. In the north this is one of our most important problems.

We are very desirous of building up a strong centre in Yeng Byen city. A large number of young men are giving in their names and the outlook is hopeful. We earnestly pray that we may have such a stable spiritual church here as will have a mighty influence on the large district of which Yeng Byen city is the centre.

### A District Conference.

— BY REV. K. M. CARL.

The first District Conferences of the East Kyung-keni, West Kyung-keni, and Cheung-chung Do Districts convened in Chemulpo Oct. 15. A large number of local preachers, exhorters, and class leaders were present from the two districts represented and all enjoyed a most profitable and interesting session. In the absence of Bishop Harris, the Superintendent, Dr. W. B. Scranton, was chairman of the Conference.

The Conference continued in session for a period of six days, the morning sessions being given up to the instruction and examinations of local preachers and exhorters in their respective courses of study. In the afternoon sessions, the regular business of the Conference, and subjects relating to the present situation

and interests of the church were heartily entered into and carefully discussed by those present. This being the first official body since the organization of the Korea Mission Conference in which the Koreans were represented it was a joy to us to see the interest manifested by the brethren and to note that they realized that the responsibility and welfare of the church in a large degree devolved upon them.

Seven of the local preachers were recommended for admission into the Mission Conference providing they meet the required qualifications. The evening sessions were devoted entirely to evangelistic services conducted by the Rev. J. R. Moose of the Methodist Episcopal Church, South.

This was the beginning of what we hope will be one of the most helpful and useful functions of the church.

### The Time Opportune.

At the meeting of the General Council in September a resolution, providing for a simultaneous revival movement in the church throughout Korea, was passed. The committee charged with the preliminaries have suggested the Korean New Year as the time for such meetings. It seems strikingly providential, in view of recent developments, that the Christian body in Korea will unite in waiting upon God at this time. Perhaps, as never before in the history of the church in Korea, there is need for a manifestation of the power of God. The gospel has met with a cordial response as it has been preached here and the Church has steadily increased in numbers. A crisis has been reached. The political situation brings the entire people to a state of unrest. The hope of the nation and the individuals that compose it lies not in agitation and discussion, but in God. The way to combat the unrest in the Church is to



stress the hope that the Gospel offers. A living faith begets the hope that enables men to "reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed."

More than this, though, the church needs to be grounded in the faith in order to stand the fires through which she may have to pass. Times of trial and chastening are either helpful or hurtful according to whether or not we are "exercised thereby." Our ability to stand these testings is dependent upon our knowledge of God and of the way to draw upon his tendered grace. The revival which brings the church to a living knowledge of God will prepare the way for God's providential dealings to effect the chastening and strengthening which the newly planted church needs.

The revival which gives to the church the power to witness the saving grace and power of God is the thing needed to reach the greatest number of people yet unreached in this land and who now, in their distress, do not know where to turn. The present time furnishes a wonderful opportunity for evangelization, but before it can be effectually done there must be a regenerated and Spirit-filled Church to tell the story with power and to live in the power of which they speak.

### A Call to a Special Effort.

To the Missionaries in Korea:

The undersigned, having been constituted a committee by the "General Council" to suggest a time for holding a simultaneous revival throughout the church in Korea and to communicate with the various mission stations in regard to same, have decided that the Korean New Year season offers the most favorable opportunity for such effort.

In order that there may be *real* concert in prayer and action, thus insuring one of the main elements of power, the following suggestions are respectfully offered:

1. That as far as possible, during the revival season, the entire missionary body withdraw from literary work, country itineration and other lines not bearing directly on the work in hand, so that the entire thought, prayer, and effort may be directed to this one supreme end. Satan will tremble on seeing such a concert of purpose and action on our part.

2. That the first aim be a spiritual work within the church, rather than the enrollment of new names. Let the work first be *deep*, and *breadth* will naturally follow.

3. It is presumed that these New Year meetings will be held in the stations or larger centers and that there will be an attendance on the part of the helpers and class leaders. If they be conducted as study classes, let the subjects chosen be such as teach the *heart* rather than the *head*. The doctrines of sin, repentance, confession, forgiveness, and conscious salvation can be thus presented and the church members be brought to know whether or not they possess the priceless gift.

4. Following the work in the centers let there be meetings arranged so that the churches in the villages may be reached in like manner. A schedule might be arranged to cover the out-field and workers fresh from the flush and power of the central meetings assigned to work in the villages, the missionaries leading and taking part as they can.

Nothing is more contagious than revival zeal and power and we believe that under the blessing of God our whole mission field can be touched and quickened in the months just ahead of us. A church with a sore and living testimony as to God's saving power will be the quickest and best means of reaching the unevangelized of this land. Shall we not truly dedicate ourselves to this work and thus furnish the opportunity for God to manifest His glorious saving power?

Yours in His service,  
J. R. Morse,  
J. S. Gale,  
D. A. Bunker,  
W. D. Reynolds.

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### **The Story of the Life of a Korean Woman.**

BY MRS. J. E. MOORE.

One of our Christians came into my home some time ago and sitting by me told me the story of her life. It so truly pictures woman's life in heathen lands that I give it for the benefit of others. She said: "My parents lived in the time of the great persecution of Roman Catholics and they witnessed much of the awful slaughter of human life. At about seventeen years of age I was married to a boy of thirteen years. In this matter I had nothing to say, in fact I never saw my husband until after we were married. My parents would have felt disgraced if they had failed to marry me to some one and the parents of my husband wanted a wife for their son, so the trade was made. I was much like a servant in the home of my father-in-law, and when my husband came in sight I often cried, for he did not love me much and I did not know how to love him at all. After a few years two sons came to our home. We loved these boys, but we were not happy. When I was twenty-one my husband took unto himself a concubine, and life became more miserable. I was often beaten and in many ways badly treated until I felt that I could endure it no longer.

"In the mean time my parents had moved about one hundred miles away. I

had no money save three cash which I tied in my apron string; then taking my baby on my back and my other child by the hand I started to my father's home. I begged my food little by little on the way; soon my straw shoes were worn out, then my stockings; and for a long distance blood stained the path I left behind me. I had many streams to cross and some of them were waist deep; as there were no bridges I carried one child over on my back and then very hurriedly went for the other, which performance gave me much anxiety, lest the child left alone should attempt to follow me into the stream. After eleven days of such traveling I arrived at my father's home one night only to find that mother had been dead five months. Father was living with my brother whose wife was also dead. A concubine kept house, and as she wished to drive me and my children away we were there only one month. I decided to go to my sister who lived about fifty miles away. Before I went father gave me some cotton which I spun into sewing thread and thus obtained my food by the way. Life here was little better, for my brother-in-law did not want me and my sister overheard him plotting to sell me. I must leave there, so after five months I was again on my way to my father's house. He gave me some of mother's old clothes, and selling these I bought needles, dyes and other materials and went to a far village to earn a living as best I could.

"After obtaining a little house I did all kinds of work for a livelihood; but after four years living was so difficult that I decided to come up to Seoul. Here it was little better, but with some help from my older boy we managed to get food enough to keep soul and body together. Our clothing was scant and the children cried for new clothes to wear on New Year's day. All other children whose parents could possibly af-

ford it had new clothes on New Year, and as my little ones saw no hope of such enjoyment they pled to go back to their father, who was well able to supply them with abundant clothing. After much pleading I yielded, bade my two little boys goodbye, and expected them to return to me after a few months. The weeks and months sped by, but no news came from my boys.

"Later I became very ill and was ordered out of my house; I wept day and night and was on the verge of starvation. A friend advised me to become the wife of another man and not to die having no one to bury me. I told my friend that no one would marry such a dirty and sick person as I was, but she said 'if you will wash your face, powder well, and put on new clothes, I know a Chinaman who will take you.' The agreement was made, and I went to the home of this Chinaman, who was a trader. After about two months he wanted to go back to China to see his parents and said that I must go with him. I was afraid to go, and pled to be left in my own country; but he was determined to carry me and promised to bring me back after a few months. After seven months in China my husband suddenly went away, leaving me in the home of his parents. And now my days grew darker: unable to speak the language, without a home and friendless, for my mother-in-law proved to be a severe taskmaster. From early morn till night I served the place of a horse to run a common wheat mill, and received only two scant meals a day. Although my feet and legs were badly swollen from the constant tramping to turn the mill, at night I was nevertheless compelled to spin and earn my clothes with which I protected my own body. The months grew into years and there seemed no chance for deliverance. At night when my work was all done many times I went out into the darkness and prayed to the maker of all things—who

this was I did not know—to send me back to my native land.

"Six years passed by and I found in my purse two dollars and twenty-five cents which I had made over and above my clothing by spinning at night. My mother-in-law knew nothing of this and I dared not tell her, for I had resolved to come back to my own land. When I asked her permission one day her reply was a beating; so one night I ran away and came eight miles to the nearest port, where by the providence of God I found a boat soon sailing and a Korean gentleman also on his way back to Korea. He kindly helped me. Two dollars bought my ticket and twenty-five cents my food. I was happy beyond expression, and when we arrived at Chemulpo I walked twenty-six miles the next day to Seoul. On that day I fell in company with a man, who, learning of my homeless condition, offered to let me stay in his home until I could make some arrangements for myself. Life being very hard I was again advised to marry a widower, who offered to take me this time. I considered the matter a good while, for twice I had certainly tasted the bitter of married life—could I risk it again? Well I did and soon again repented, for my third husband had no work and drank a great deal of wine.

"One day as was my custom I took the family clothing to a stream to wash, and there as I sat over my work I heard for the first time of the blood of Jesus which washes the stains from our hearts. It was a Korean Christian who told me of this new doctrine, and wanting to hear more I went with her on the next Sunday to the church of which she was a member. Later I went to another church which was not far away, bought a catechism and attempted to read it in my home; but my step-son tore it into pieces and burnt it. He and my husband said if I became a Christian I could no longer



live in their home, but if I would let Christianity alone it would be all right. Soon after this I met at the well one day a Christian woman who gave me a little book, and then I became a regular attendant at her church and resolved to become a real Christian. My husband said 'if you go with those foreigners they will pull out your eyes and kill you,' at which I hesitated a bit; but when New Year came I refused to worship according to heathen custom. This act sent me from my home and away from my third husband. I found refuge here and there; God has forgiven my sins and given me all the temporal blessings I need. About a year ago my first husband wrote me that my baby boy was dead. My other son is a man, yet he knows nothing of the Gospel; so one of my greatest desires is to see him and tell him of God's love and salvation."

### Revival Fires.

BY REV. W. G. CHAM.

The church of God becomes strong in purity, character, and personal fellowship with Christ its Head only as it realizes in individual experience the touch of the divine life. The power of Christ to transform, regenerate, to give a new zeal and zest to life should be a matter of personal testimony with every member of the church militant. One of the most effective ways by which these results can be obtained is the revival. The revival of genuine conviction for sin, deep repentance and complete surrender to the will and power of God. Last year the fires of a deep and lasting revival were kept burning in parts of the Korean church with results that abide.

The missionaries working Korea have decided to set aside the Chinese New Year's season of the coming year for especial revival work among the churches. They feel that it is one thing to gather

into the churches and another thing to lead those gathered to a personal Savior. Korea's people are believing Christ in great numbers during these transition days and we missionaries feel that they should have a type of religion that goes to the bottom of heart and life and by almighty power makes a new man. We must have the "new man" experience in the Korean church. We have had it, we are having it, and more than ever must it be the battle cry of the coming year.

The Korean probationer or catechumen may learn every question and answer in the "Shorter Catechism" and the "Baptismal Catechism," and many of them do; and yet fail to get the idea of a personal Christ—a Redeemer from sin. We ask the prayers of the church at home for us in this effort for the Korean church, which is growing rapidly. We must have a church founded upon Christ and His righteousness and nothing less. Lend us of your prayers in this time of general revival that Christ may form Himself within the heart of many a weak, halting disciple, and thereby give a faith, a hope, and a courage which will tell for good in the church of the coming years. Korea for Christ and Christ for Korea! This is what we want. This is what we shall have in the revival of fire from Above.

### Work Among Korean Women.

*From a Paper read by Mrs. A. M. Sharrocks before the Ladies of the Northern Presbyterian Mission.*

All of you, with the exception of those lately come among us, know much about this subject, so I feel what I bring to you must come out of my personal knowledge and experience. In a little station, I think, the efforts put forth are farther reaching than those of larger stations. Sometimes we think even our very whispers are heard. Certain it is that the influence of the missionary home spreads

far and wide. In the country classes our single women have heard of things which have occurred in our homes, which we never dreamed were known outside those walls.

What especially impresses the Koreans is the training of our children. Some of us may feel our sphere is too limited, our home cares hamper us, we are tied too closely to our own hearthstone and cannot do the so-called missionary work which is so inviting and which we dreamed of before the cares came—generally in the form of precious bundles of love and helplessness. But, sisters, we must not feel so, for we are helping these Korean mothers, by example more than we can tell. In a crowded men's class Elder Nyang told of one of the children of a missionary home refusing a piece of candy offered by a Korean boy until he had asked his mother if he might accept it. The elder appreciated so keenly the training that had gone before the child's refusal that he added "That is how I want my children trained." Miss Samuels, in one of her country classes, heard one woman using as an illustration how a small daughter of the *moksa* was exiled to a closet until she had "eaten a repenting mind," when she was brought forth and restored to favor. Oh, there are many ways of reaching these women through our homes and children!

The value of a personal call in a home is inestimable. Personally I know of no better way to win the women. Later, when we meet, we feel we have something in common. We have gotten an insight into the inner life of the home and often are overcome with the longing to help these, our sisters, in their hard unbeautiful lives. When I think of their hardships and trials and joyless days and the cheerful way they bear them, my heart goes out in a pity akin to pain. The hard work and the unspeakable conditions of child-bearing, a

word of appreciation unknown, so many of the babies dying in infancy, the long hot days weeding in the fields—how could we bear it? Oh, but these Korean sisters are brave! What a grand privilege is ours to see them at the services with faces shining with God's own peace! How it lightens their heavy burdens!

Our greatest desire is to help the women in the best and truest way, and how can we do so? First, present the Gospel in a way which they can understand and accept. Win their hearts for Christ. But, hand in hand with this, we need to teach them how to be better wives and mothers and homekeepers. It is a broad field. How dirty are the homes, the naked children, and how little the mothers know how to care for their own bodies!

If you want the Korean women to do what is for their own and their families' best good, *go to the moksas*. Go to them with determination in your eye, gentleness in your tone, but withal firmness, and tell them some of the things you have learned about Korean women, how many of them are invalids at thirty and what awful things they do to cure themselves, how essential it is for these mothers to have better care during critical times, if a strong nation is to be built up. One woman said to me "My children come and are carried out one by one. This will be my tenth child, and I have but one living." It was too true, and we have found many others with similar experiences. Tell how useless it has proven to talk to the women, and that the only way to bring them to a realization of the importance of this teaching is for their husbands to insist on their taking better care of themselves when the need arises. The *moksa* must help us in this and teach the men to care for their wives. A word from the *moksa* goes a very long way with the men.

At our class last winter Mr. Lee gave



stirring advice to the seven hundred men gathered, much of it along this line. Dr. Sharrock's little leaflet might seem from the title to be written for women, but it will not prove effective until the men take it up and see that their wives adhere to it. It was written in fact in answer to many questions from the men as to how to care for their wives, for these men as they become Christians desire earnestly to be better husbands and fathers. A word to the husband goes farther in getting a woman to learn to read than all the coaxing you may personally give her or all the Bible women you may send after her. And when a man is teaching his wife to read, other lessons are being gained—lessons in comradeship, helpfulness, etc., hitherto unknown and unthought of.

To do the best work it will be very helpful to us to know the family relations, and it is hard to do this without going into the homes. This may not be the work that shows, but it is the work that tells, for it wins the women, and that is what we most desire. If, as yet, you know but a few words, take a kind-hearted woman with you and do your best. Your very presence will work out good. If a woman from your household, she will see that the one you visit hears good things of how to care for her home and babies.

Our work lies largely with women already drawn into the church, but sometimes the call comes from those outside. I would like to speak of a woman whom I always designate as "one of Mrs. Kearns' stars." As Mrs. Kearns was visiting one day she was told of a woman across the street who was ill—a heathen woman. Mrs. Kearns went over and found her with her new baby. They had prayer before leaving and the women expressed her appreciation of the visit. Mrs. Kearns sent her some milk, which by the way she conscientiously

drank, *holding her nose!* As soon as she was able she came to church, but consumption had hold of her and six months later she died a triumphant death in Christ. Near the end she begged of doctor, "Oh, give me life: I know so little of Jesus, and I long to learn more." But certainly she had a saving knowledge, and now the whole family attend church, learning of the way she pointed out and urged them to take ere her soul took its flight.

There is one other thing I fain would mention, and that is about the babies coming to the services. In our crowded gatherings they sometimes prove a detriment. On sunny Sabbaths I have seen a dozen mothers in the courtyard with their babies—all having a real good time regardless of their need of the "good words" being spoken inside. We have not ventured to openly announce that all mothers should leave babies at home; but when a mother does so we seek her out and embrace the unusual opportunity by commending her on leaving her baby with the one who watches the house (for there always is one left to watch the house) and thus giving herself a chance to study God's Word with an untrammelled mind. Thus encouraging them, in time we hope it may become the fashion to leave the babies at home and give the mothers one more opportunity to learn.

### A Wayside Talk.

BY REV. J. L. GARDNER.

The writer was en route to an interior village to hold the Quarterly Conference for the Wonsan Circuit. One of the official members, making the same journey, became reminiscent in passing along a certain part of the road. These memories produced such feelings of gratitude that he felt disposed to give praise by telling his pastor of his gratitude to God for what He had done for his home.

When a boy, he said, he had had to get wood from the high hills off to our left and carry it upon his back into Wonsan. Often, when it was cold or windy, it was with the greatest difficulty and suffering that he could do this work. His family was so poor that they could not get enough to eat or wear. His father was drunk a great deal of the time and by his mistreatment of his wife and children made their home still more unhappy than was produced by the poverty and want.

Then, he said further, "When I compare those times with our present home situation, I feel that I have already gone to heaven." After the time spoken of he became a Christian and things began to improve. Still, for a long time, if his father did not get drunk oftener than once in a month he considered that they were very fortunate. His Father was still very inconsiderate of his mother and too proud to do any work that was considered menial. But later (and his face fairly beamed with joy as he spoke) his father became a Christian and his mother also believed with him, and now the father does not drink even a little and is kind to the mother. He is also humble minded, working uncomplainingly to the limit of his strength. He also spoke of his younger brother who had accepted a position for a smaller salary than he could have gotten, but for his refusal to work on Sunday.

These statements concerning the change the Gospel had wrought in this home were especially interesting in view of the way this young man used to pray for his parents before they were converted. His earnestness was such that he would pour out his desire to the Lord before the whole congregation as though he was praying alone. We often felt that such prayers must rock the throne, and this present statement is but another proof of how our God works in answer to persistent, earnest prayer.

### A Living Church.

*From Personal Report of Rev. W. F. Bull, September, 1905.*

One of the most encouraging features of the work connected with our station is the group at Wankol in Chung Chong Do. This is a new place, added this year, though many of the Christians there are of six and seven years' standing. They have recently built a nice new church, and their zeal and labors have been most admirable. Those who were able contributed liberally of their means, and those who could not contribute financially came and gave days of hard work in erecting the building and preparing the site, which was cut out of the side of a hill. In July we examined fifty-one applicants for baptism. This is only about half of those who attend there. One of those examined was the wife of a yangban who lived in that village. She came up to the church one day for "sight seeing" and stood outside of the door on the women's side. She became interested in what she heard and came back the next Sunday and came in and took a seat. She decided to become a Christian in spite of her husband's positive prohibition. He was full of yangban pride and told her that, if she wanted to be a Christian, she would have to leave his house. Though she had no place to go, she decided that she would rather give up her home than her new found faith, so left. The Christians gave her a little room connected with the house in which the sexton of the church lives, and also, as they were able, brought provisions for her. Her husband, impressed by her earnestness and the kindness of the Christians, finally relented and told her that she could come back home, but that she need not expect him to become a Christian. This woman is always in her place at church and seems quite happy in her religion.

### The Kang Wha Boys' Day School.

BY MRS. E. N. CABLE.

The boys' day school at Kang Wha city is one of the largest day schools in Korea.

It was organized about a year ago under Mr. Yi a former general in the Korean army. Since Mr. Yi's conversion he has had the education of the boys at heart and has been the means of uniting the several boys' schools in the city into one large central school with over two hundred boys in attendance. Through Mr. Yi's official influence he has been able to secure the sum of two hundred dollars Korean currency per month from the government for the support of this school.

The school is held in what was formerly a heathen temple. It has been remodeled and fitted up in proper school room style with foreign desks. Where before was heard the chants of priests and clash of bells now is heard the reciting of classics and sciences. Thus a change from the old to the new and a step forward in the right direction.

Nearly all of the boys here cut their hair and as far as possible they try to have a uniformity in their dress.

The following are the studies pursued: Chinese classics, Korean script, Japanese, English, Arithmetic, History of Korea, Geography of Korea, elementary science and oratory. Six teachers are employed, four teaching the Chinese classics and the other two the remaining subjects.

Every day, at the close of the afternoon session, they spend an hour in military drill. By this their bodies are developed as well as their minds. Most of the teachers are earnest Christians, so that the boys are all under Christian influences. Not all the boys as yet are Christians, but from time to time they express their desire to become such and,

since our last visit there, nine boys have enrolled as inquirers.

Branch schools have also been started in several villages near by, but are all under the control of the city school.

Korea is gradually awakening to the fact that she cannot advance unless her youth is educated, and is now taking steps toward this end.

### General Council Prayer Calendar.

The Prayer Calendar for 1906 will be out the last of December. Only 20 copies have been ordered printed, so those who wish extra copies for friends will do well to send in their orders promptly. The book will be facsimile in binding and appearance with the Dai Ichi Ginko Memorandum book (vest pocket size). It will contain calendar, outline map showing stations, foreign and Korean date for every day in the year; and under each day an object for united prayer, with appropriate scripture passage. Each missionary and family, location, work, and helper will be specified, besides general object for prayer.

After each day there will be from two to four lines for notes and memoranda.

It is expected that every member of the General Council will take a copy; and it will make an excellent souvenir to send to friends at home. Price, 50 sen a copy.

Send orders promptly to  
W. D. RYNNOLDS, JR., Sect'y Com.

### The Pyeng Yang Woman's Bible Institute.

BY MRS. W. A. NOBLE.

November 14th began the Woman's Bible Institute of the M. E. Church in Pyeng Yang. It was just at the time when word had gone out all through the north that the Japanese soldiers were coming by thousands through Pyeng Yang on their way home from the war. It proved to be a false report, but still it was too late for many of the women to prepare to come in. Then again, the year has been a hard one for the people, and from many places word came that the women had been unable to lay by even a few cash, let alone enough to cover their expenses coming and going.



and while in the city. Nevertheless we had a fine class with a good attendance.

There were three divisions, and the studies taught were as follows:

Lessons in Luke and	
Hygiene	Dr. Pak
Life of Christ	Mrs. Moore
Lessons in James	Miss Robbins
Outlines of Bible History	Mrs. Follwell
Methodist Catechism	Mrs. Sadie Kim
Church History	
Special Catechism and	Mrs. Noble
Old Testament Stories	

Mrs. Becker each day kindly favored the classes with a solo.

The Social given by the American ladies at the close was greatly enjoyed by all.

We asked one woman whether she was enjoying the Institute, and she said: "Enjoy it! That's what I expected and that's what I came for. Of course I enjoy every minute that I am here."

This month has seen the return of the following number of our workers who have been in the home land on furlough: Miss Best and Miss Wambold of the Presbyterian Mission; Miss Josephine Paine of the M. E. Mission and Dr. Hardie and family, Mrs. C. T. Collyer and little son and Rev. C. G. Hounshell of the Southern Methodist Mission.

Miss Best has returned to her work in the North; Miss Wambold will be located in Seoul as formerly; Miss Paine again takes charge of the Methodist Girls' School in Seoul; Dr. Hardie and family have returned to their former home in Won San, Mrs. Collyer to Songdo and Mr. Hounshell takes his work in the new Union Boys' School in Seoul.

Dr. C. C. Vinton started for America, Dec. 20, in the interests of the proposed Union Publishing House.

### Incidents of Itineration.

*From Personal Report of Rev. C. E. Kearns, September, 1905.*

April 3 to May 3 was spent in a second trip to the mountains, this time covering the whole of Sak Ju and Eastern Eui Ju circuits. There were a number of incidents deserving of special mention. In Pyektong county an ex-official came eighty *li* to see me and he and all his house, about twenty persons in all, believed. The helper went out to his house, to assist in burning the idols. So notable a conversion in so conservative a

district will make a great impression.

My visit to Pyektong Kol was the unwitting cause of the collapse of a troublesome persecution at Kwailodong. The local officials had been extorting money from the Christians for the heathen sacrifices, in spite of a proclamation from the magistrate exempting them. When the village officials heard that I had gone into the county seat, they supposed that I had gone to interview the magistrate and have them punished, so they rushed to the local deacon's house and paid back all the extorted money and begged him to hurry to the Kol to save them. Thus without giving a thought to the matter, an annoying persecution was stopped.

I found the Sak Ju church in greatly improved condition. It has always given a great deal of anxiety, but most of the quarrelsome members have now moved away and the remnant is working harmoniously. I had a very interesting case before the Sak Ju magistrate. It is the beautiful custom in this heathen land to carry off a defenseless widow, often the very day her husband dies, usually to be the enforced concubine of some man, who placates her relatives, if she has any, by a sufficient present of money. Often the relatives connive at the abduction, sometimes even receiving the money before the husband is dead. A few days before I reached Sak Ju a bright young man of 22, who had been baptized on my previous visit, died suddenly. His widow, an attractive girl of 19, found her sorrow intensified by deadly fear, for her own brother was suspected of having sold her. She passed a good examination and was received as a catechumen along with others at the Sunday service. Sunday night about midnight I was awakened by the report that four men had climbed the wall of her mother-in-law's house and carried her off with her baby, which had been very sick for some days. It was a bitter cold night and she was hustled along with insufficient clothing for ten *li* and the baby was carried without being wrapped at all. We started pursuing parties at once, I joining one, after going first to her brother's house, having learned that he had received 350 *nyang* that day. At the point of my empty revolver he was forced to lead us to the house of the man to whom he had sold her, but the first party had the honor of rescuing her and capturing two of the men who had carried her off. It seems that another man had heard of the money being paid and had resolved to strike first and cheat the purchaser out of his bargain. Missionaries in the north

## THE KOREA MISSION FIELD.

have always discouraged widow stealing, particularly the stealing of Christian widows, but no lesson had ever been given in Sak Ju, so I decided to remain and prosecute in person, knowing full well that there would be no punishment unless the magistrate were coerced. I staid long enough to see the two men thrashed and to secure the magistrate's promise to hold them till the baby lived or died. It died and the men were held for murder and have since been sentenced to the chain gang. The story has gone over several counties and widow stealing in Sak Ju has received a decided setback.

At Sak Ju I was forced to abandon my schedule and hurry to Antong in behalf of the church at Sin Chang in Eui Ju county. It is a large church of 300 members and having long felt the need of enlarged quarters, last August lumber was bought to enlarge the church building, but owing to war conditions it was decided to wait a little before beginning work. The lumber was stored in care of the contractor, a weak Christian. About this time the interpreters attached to the Japanese headquarters in Antong began to terrorize the people of Eui Ju county, one of their main sources of revenue being piles of lumber such as the Sin Chang church had exposed. The contractor on two occasions saved the lumber by putting up a cash bribe, but the third time he was overpowered and beaten and the Japanese stamp was put on the lumber. If the church had only known it, that was the psychological moment when they should have cheerfully contributed that lumber pile to Dai Nippon and inconspicuously faded into deep oblivion. But Koreans seldom know what is hygienic, though these people had before them the terrible example of the neighboring village which had been burned for only a couple of chickens, and were daily witnesses to acts of brutality, Koreans being beaten into in-

sensibility from which it took days to recover for no more serious offense than stepping foot on the railway right of way, though there were no signs to indicate that it was not the public highway or perhaps the man's own ancestral field for which he had not been paid and probably never will be.

I heard the story of the stamping of the lumber in March during our visit at Sin Chang, and on writing to the commander at Antong, received a reply from him guaranteeing protection. I gave the letter to the local church officers and told them to go ahead with their building. They did so and when ready to set up the frame of the new building, tore down all but one wing of the old building. As they were setting up the new frame, soldiers appeared and stopped the work, carrying off one of the deacons. Chay Chiryun, a man of intelligence, who has visited New York, as have several of his brother officers of the Sin Chang church. I mention this to show that they are above the average Koreans. Why a deacon was arrested instead of the leader, I have not been able to learn. Couriers were rushed to Syen Chyun and up the mountains to find me. On account of the distance and the delay at Sak Ju mentioned above, the man has been in jail ten days before I reached Antong. I was treated very politely by the Japanese officials in Antong, but it was the oriental politeness that passes the westerner asking for a favor from one tea serving petty official to another until his patience is exhausted. It is no oriental to say "No." "Tomorrow" is less harsh and accomplishes the same purpose in the end. After two days went away full of tea and promises.

Resuming my interrupted schedule, I found great cause for encouragement in all the churches of Eastern Eui Ju. A new church at Tanghu, organized just after the Eui Ju class, had grown to 10



lumber and, with a flourishing school and fine new building all paid for, has a very encouraging outlook. Tainai, though it is now fourteen months since their building was taken by the Japanese, has had a large increase in numbers. Permission was given for a separate group at Chaouryeng, away up in the mountains, and the group has since grown to 100 members. An old man with four wives was finally received as a catechumen after believing several years. He had always refused to put away his wives before. The wives were also all received on their solemn promise never again to marry one fourth of a man.

The leader at Eui Ju city, having subscribed ten days of preaching at the Syen Chynn class, decided to preach in Kokun township where there had previously been no Christians. Seven large households believed and began to meet at the house of one of their number. Three neighboring groups made arrangements to supply them with preachers three Sundays of the month and they were urged to attend one of the three churches the fourth Sunday of the month. They sent a representative to the officers' class and promise to form the nucleus of a new group.

In about twelve days, having finished my schedule and having somewhat recovered from the effects of the former tea and promise delirium, I once more crossed the river to Antung. I found the deacon about to be released after 24 days of unjust imprisonment, his release being due, as near as I could learn, not at all to my strenuous representations, but to the inability of the captors to discover the reason for which he had been arrested. All I could say produced no hope of recovering either the lumber or its equivalent in money. In the end, the Christians themselves had to carry their own

lumber ten li and deliver it to the Japanese. They did this rather than let their heathen neighbors compel them to do it, all labor being forced. Quite a persecution sprung up in the midst of the trouble. The heathen neighbors took the Christians for the numerous sins committed by the Japanese, even to the very logically that if the Christians had had that lumber the Japanese would not have come and the thefts would not have been committed. The local officers demanded that the church pay for the stolen articles and threatened to take the case to the Fui Ju magistrate. To date this church of 100 people meets without a building and congregates to meet in four private houses. It is recorded that throughout all this time new believers have been coming in.

The officers' conference was held with the normal class and particularly late that some of the officers' proposed departures were discussed. Though held in the same place as the attendance was larger than when the class was first organized. Among the important matters settled during the conference was the division into three circuits as before and another large number of people were added to the circuits by the churches. Even with the officers the work in the various parts of the province. Our helpers were in attendance at the theological class in Peking and were not able to take part in the class. Nyong Iyul circuit sent nyang extra to defray the expenses of their two helpers at the theological class and in all the circuits arrangements were made for looking after the work of various leaders during the absence of the helpers.

(可認物便郵種三第日八月七年八十三西曆)

(可認物便郵種三第日八月七年八十三拾明)

THE

# KOREA MISSION FIELD.

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No. 3.

## Bearing Fruit in Old Age.

BY MISS M. L. GUTHAPPEL.

"Descend, Pouin, don't be afraid; descend." The words were reassuring; more reassuring were the man's strong arms behind the "Pouin," but the result

dazed, said, "No, not hurt, only resting," and the man's hearty laugh rang out as he good naturedly assisted her to her feet and ran up the hill for the pony who was peacefully surveying the downfall of his obnoxious burden.

The place was a small hillside over-



of the advice was rather trying for the man for, as the pony scrambled to the top of the little hill, shedding by the way his load of bedding, bed and foreign lady, he left this same presumptuous foreigner sprawling on something soft, while from beneath her came the muffled voice of the poor pony driver. He gently lifted the "Pouin" over on the ground and scrambled to his feet with a pathetic "Igo!" but finding no bones broken hastily said, "Are *you* hurt, Pouin, are *you* hurt?" The prostrate Pouin, a little

looking quite large stream some sixty-five *li* or about twenty-two English miles from Seoul. The time, about dusk the 25th of October, 1905; the day, when Mrs. M. F. Scranton of the M. E. Mission and the writer of this article had made the start on the country trip described below. Unfortunately, the pack on which the writer was riding became unfastened somehow and the man at the pony's back, who was helping push the pony up hill, heard the Pouin's exclamation of alarm and reassured her with the

opening words of this article, with the result narrated. I might just add here that the foreign lady preferred walking the rest of the way. The pony, likewise, seemed to be of the same mind and in this fashion the procession moved on. Finally, cold and weary, we reached the village and all rejoiced in the possession of two eight by eight feet, empty Korean rooms where our food was hastily prepared and eaten, cots put up and the weary travelers retired to rest not taking the trouble to count the dead flies, etc., wiped off the ceiling by the hair of their heads while they were disrobing. This home was not a Christian home but was a typical, well-to-do Korean farmer's home.

Before we go on, permit a few words about the picture at the head of this article. You will see the two missionaries in their four-man chairs; the Bible woman in her Korean chair with her two carriers near by; the cook on one pony-load of bedding, food, dishes, etc.; our man of all business, Kee Sn, seated on another pony similarly loaded, while at the extreme left is the pony carrying the very heaviest things. It is quite a caravan, not altogether a typical one, for any other two ladies might have had much less baggage; but it must be remembered that this trip was taken by the first woman missionary to Korea, Mrs. M. P. Scranton, now seventy-three years of age, and the writer not yet fully recovered from the effects of a late accident. But it was worth much to have these poor country people see a seventy-three year old foreign lady come to them, enduring all the discomforts of such a trip, that she might tell them more of Jesus.

The trip was begun with the plans all uncertain, Mrs. Scranton's health to be the thing to decide the length of the journey. The Heavenly Father gave good weather, no accidents and exceptional health to all concerned and thirty-

two days of travel and teaching was the answer to our prayers for guidance in our plans.

Just a few words of various places we visited. In one village the class leader had been working along for months with but four or five women and a couple of men believers. Before the two days of our stay was over, twelve men with their households decided to become Christians, most of them men of influence in the village, which made about twenty people added to the six or seven Christians we found there. The reason for their decision was given Mrs. Scranton by one of the men. "If you, Lady, at this great age will travel around the country to tell of this doctrine, it must be worth something. We have heard it preached for a long time and now we will begin to try and do it." Later word from this village reports steady progress in interest and membership.

Numbers of interesting little incidents, some grave, some funny, marked this trip, but there is not time or space to narrate them here. Just a few points, however, one notes on a trip like this first, that two ladies traveling together are better than one, at least for the ladies, for when one had taught and talked and sung and prayed out all there seemed to be in her, the other could take away the crowds, if only to the next room, and teach and talk and sing and pray all there was in her, the first one, meanwhile, resting.

Another point is the way the Bible words seem to drift into our minds, such as "be believed and all his house," for the people come into the church by families; again, "the common people heard him gladly," all true in the Korean work; also "my word shall not return unto me void" comes with double force as we meet here and there one who has been wonderfully converted by reading a stray copy of God's Word, far



away, oftentimes, from any other form of Christian teaching; again, when Paul speaks of the "care of all the churches," surely the missionary pastor knows how to sympathize with him. Even we of the Woman's Board feel the care of the poor, untaught women of the country churches, patiently meeting on their side of the church Sunday after Sunday, listening to sermons they cannot always take in because they know so little of anything outside of cooking food, making clothes, and looking after the little ones. Most of the women cannot read and no one to teach them. Yes, the care of the women of the churches pressed on our hearts on this trip.

Again, one day I was reading alone as follows, "And it came to pass as the multitude pressed upon him to hear the word of God, he stood by the lake of Gennesaret, and saw two ships standing by the lake and he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down and taught the people out of the ship." That day the words rang in my ears over and over, for as we traveled the crowds pressed around and at the two villages where we stopped it seemed impossible to teach because of the numbers. We could not get far enough away from the people to be able to breathe, and I, for one, longed for a river or lake, a ship and a Simon to take us just far enough away to be able to make ourselves heard and to stop the restless surging of the crowd. It seemed impossible that they could catch the sweet messages being taught them and, yet, who can estimate how much they heard, for as Mrs. Scranton said one day, with a great sob in her voice, as we stopped to eat lunch at a very small village with a very small church in it, "Oh, thank the dear Father for all that our eyes have seen of His marvellous goodness.

Fifteen years ago, when we traveled over Korea, no churches met our view, no one gave us the Christian salutation, and now every where we see the flag pole towering above the houses telling us of a Christian church in the village. Praise His holy Name who has thus heard and answered our prayer."

Dear readers in the homeland, your prayers too are being heard; the Korean people are thronging to hear the truth and our trouble is the great heart ache caused by the abundant answer, for we cannot gather in the harvest; we are too few and have only ordinary, human bodies that get tired and can only do one person's work after all, not five or ten as each of us should like to do. Don't stop praying, but pray harder for laborers to come to help us reap the answers to your prayers.

The results of the trip in numbers are as follows: 91 meetings, 20 of them song services and 71 study or prayer meetings, besides a great number of personal talks with special people. Mrs. Scranton had charge of all the study, the writer visited the homes and looked after the singing. We traveled in all about 143 English miles, visited 16 villages, held a two weeks' class at one of the large centers. Since our return, we have been able to secure three of Seoul's Christian women, who are now traveling over the district we visited. They remain one week in each village, the Christian people gladly giving them a warm room and food for the week, we paying them but a small salary. They are teaching the women to read and preparing them for baptism. So we call on you to rejoice with us that the work is going on.

In closing, just a very small thing but full of meaning to me: outside of the village where the two weeks' class was held, are five or six large devil worship posts with hideous, evil faces. Each of



them is fastened to something near by or to each other by great ropes or chains, the posts being so rotted at the bottom that they must needs be thus tied up. As I passed them one day, I stopped to notice them more closely; one great fellow was flat on the ground, dragging his chains down with him. On either side the malicious, ugly eyes of the other wooden faces seemed to grin at his downfall. The post had been rotted off at the place where it met the ground. Each other post showed the same condition; none of them could stand many more storms. Even so, said my heart, is the heathenism of this country showing its downfall, still propped up by earthly supports, yet, falling, falling, falling, while near by the white flag poles of Christianity are raising themselves. Keep on praying, friends, and every little while add to your prayers the Doxology, for it has been ringing in the hearts of the two lady missionaries ever since this country trip.

### Causes for Rejoicing.

*Personal Report of Rev. C. Ross, September, 1905.*

I have had no better year of service since coming to Korea. Baptism has been administered 128 times and 137 catechumens have been received. Six Bible training classes have been held for an average of ten days each. After returning from Annual Meeting, three months were spent away from the station. Of these, two months' time was occupied in the region of Kangay, and the third in returning to Pyeng Yang and assisting in the winter class in that city. The month of February was improved in preparation for and teaching in the Syen Chun class. March was a busy month of itineration before two of the helpers left to study in Pyang Yang. Forty-nine persons were received as communicants

at this time in the Tungju circuit, including those in the island of Sin Me Do.

Returning to Syen Chun, a fortnight of evening services for special prayer, including three whole days, was held. Then followed the women's class in Bible study, in which I taught. Most of the month of May was spent in another trip eastward as far as the American mines. June 6-15, a period of nine days, was the time of our church officers' class in Syen Chun. This was followed by a week of examinations for baptism in the local church. Thirty-eight persons were admitted to the Lord's table.

With this brief chronological resume of the year's work, I desire to mention some of the causes for rejoicing during the past year. Chief of all must be admitted a consciousness of the presence, communion and guidance of the Spirit of God. He is the Alpha and Omega of all occasion for rejoicing. But to mention subordinate causes, the following occur to me:—

First, the spirit of the Korean workers with whom I am associated. In the north I have five approved men, and in the east two. Of these, four are helpers, two home missionaries, and one a colporter. In thinking of them the description of Apollos occurs to me, "fervent in spirit and mighty in the Scriptures."

A second cause for rejoicing consists in the amount of Christian literature purchased in the north by the Koreans, both believers and heathen. The sales of these books are effected by a colporter and two home missionaries. Their preaching and selling go hand in hand. Out of 216 yen worth of books, 162 yen worth have been sold. This 216 yen worth of books makes a total of 3564 volumes and portions. Of these 1254 have been Bibles and parts, mainly New Testaments and Gospels. The free distribution of tracts while preaching consists of 33,750 sheets.

With such demands for biblical literature, we ought to establish a book-room in Kangay in the near future, and possibly a smaller depot in Chosan city on the Yalu.

A third cause for rejoicing consists in the attendance at the Bible training classes. The Syen Chun winter class had 733 enrolled during the fortnight of its sessions. The far north was represented by thirty who had walked for a week or more to reach our station. The two classes in Kangay and Buiwon in the fall had about 100 each in attendance. Owing to the prohibition of the Japanese, I was unable to visit and hence hold classes in either Chosan or Manchuria. Our summer class for church officers had over 100 present.

A fourth ground of rejoicing consists in the spirit of prayer, accompanied with realization of sin, among church officers and communicants. While what I witnessed was limited to the Tungju circuit, Sin Me Do, and our local church, the helpers from Chosan and Kangay report blessings received from special seasons of prayer. Like many works of grace, it is one thing to witness and another adequately to describe. What I saw convinced me that Koreans can and do have a sense of sin fully as deep as anything I have seen in other parts of the world. The method of the meetings consisted in preparation of heart, followed by a small gathering for special prayer by selected men and women, church officers especially. A promise or other verse of Scripture was read and pleaded in prayer, in which every one present participated briefly. I bear testimony to the fact that I have received no richer spiritual help in any of our annual gatherings for religious uplift than what God brought to me through these simple souls, especially in Tungju city.

A fifth reason for rejoicing consists in the call of one of my helpers to study for

the ministry. In view of the great need of workers, both foreign and Korean, it is gratifying to have even one man present himself for this service. The man is already an approved worker, having been associated with Mr. Whittemore as secretary or personal helper for three years and now two years with me in charge of the Tungju circuit.

A sixth occasion for gratitude consists in the securing of four students for the Academy. The special cause for gratification is the prospect of two or possibly three of them taking up Christian work. These come from the cities of Kangay and Chosan and the county of Buiwon. We are already in need of qualified men for positions in the church. These men are of the self-supporting type, and give promise of perseverance in their work. I have been able to keep up a constant correspondence with them and thus continue the cultivation of their friendship.

A seventh source of thanksgiving consists in the growth of the promising work in the northern established centers of activity. By this I refer particularly to Kangay and Chosan cities. Less than two years ago we had only one baptized person in Kangay city. He, a young man of nineteen, was the teacher of our church school. Though I have not been permitted to make a spring trip with its opportunities for baptism, we have today 25 communicants. Several of these have been received by letter, which fact speaks of the attractiveness of the church work. Fifty-two persons are in training for church membership (catechumens), of whom 32 were accepted as believers this past year. The enrollment of those who observe the Lord's Day is 149. Dr. Sharrocks accompanied me on my trip last fall, and selected and purchased one of the largest Korean houses, now the Alexander Sampson House. I lived in the house almost a month, the first fortnight

being devoted to a Bible training class, in which the enrollment was a little over a hundred. The third week, while I was making examinations for baptism, the helpers carried on the class, which accordingly lasted twenty days. The way the women are making progress is most pleasing. A high standard has been set for them, so that every one who can learn to read is expected to do so—the aged or in some way infirm being the only ones excused.

As a mark of local interest, it may be stated that 1,220 yang's worth of repairs by way of enlargement of the church has been made. Their Sabbath offerings have amounted to 1,933 yang. For the helper's salary 30 yang a month is raised, and a contribution of 50 yang has been made to their own Home Missionary Society. Almost 1,000 yang have been expended on school work, including the master's salary and repairs. Thirteen boys are enrolled. Over 3,000 yang have been given for all purposes during the year.

In the city of Chosan, too, the progress is encouraging. Though the Japanese occupied our church building for months, so that our people had to meet in private houses, since the departure of the soldiers there is improvement. The work here this year has been carried on entirely by the Koreans for reasons before stated. By coming a distance to attend a class where I was teaching, two men were baptized and four catechumens admitted. Since then the helper has admitted thirteen more and reports an enrollment of 85 persons who remember the Sabbath Day to keep it holy.

An eighth cause for ascribing praise to God consists in the number of new places where believers have been raised up. Of these there are ten in the entire northern section. None of these has less than two people who are observing the Lord's Day—in fact the average number for the ten places is seven, there being seventy-

one Christians in the ten localities. The helper and colporter visited the largest group of these before attending the summer class in Pyeng Yang. Twenty-eight believers are reported in Tung Kang, i Chasung county, 330  $\mu$  north-west of the city of Kangay. The helper says it is much harder journey there than from Syen Chun to Pyeng Yang. He received four catechumens, which, with the acting leader, whom I received in Kangay last fall, makes a group of five enrolled and 23 other adherents.

A ninth reason for gratitude consists in the spirit of comity between the two missions which are at work in this province. According to an understanding with the Methodists who are soon to move into the capital of the province, the territory, which heretofore has been undefined, has been agreed upon satisfactorily to individual missionaries and unofficially by a large representation of Syen Chun and Pyeng Yang stations. The spirit of comity and union that is in the air and echoed from the Methodist Conference held in June is most hopeful. We pray that our Lord's petition "that they all may be one" may be realized.

A tenth and one of the greatest causes for rejoicing is the dedication of definite days to personal witnessing for Christ. The best meeting of all our winter training class services, in my opinion, was the evening when volunteer pledges were made of a certain number of days for preaching the Word of Life to unbelievers. Over six hundred days were thus offered to God. A still larger offering of volunteer witness-bearing was made in Kangay and Chosan circuits this spring—720 days. In this women shared as well as men. In fact, in Kangay city the number of days offered to God by women almost equalled that pledged by men. I believe this means that we are having some of the mercy-drops of the blessing in Wales.



This year we have seen the importance of Bible study emphasized, the place of prayer exalted, and the privilege of individual church members witnessing for Christ illustrated.

### Printing in Korea.

When we realize the large number of fully equipped printing establishments in America and Europe, and sum up the progress which has been made by them during the past 25 years, we are filled with admiration at the immensity as well as the usefulness of the art of printing. The Western people have made great demands for printed matter, and these demands have caused this art to move rapidly toward perfection in these countries. While in Asia, although printing was known for hundreds of years before the Westerners began using it, they have made but very little progress. Consequently they do not produce such fine work nor do it nearly so quickly as their neighbors.

Printing, the most useful of all inventions, is not as new as is generally supposed. Away back in an indefinite past, before Benjamin Franklin printed his famous "Poor Richard's Almanac," on a hand press, and long before Johann Gutenberg conceived the idea of movable type, printing was known in Korea. The Koreans were familiar with this useful art and made use of it for the different kinds of writings which necessitated their being put into printed form.

Before movable type was known in Korea, wooden blocks were used to print upon. The different characters, as they were wanted, were cut into the block and inked; then a sheet of paper was placed upon the inked characters and carefully pressed with the hands, and lo, and behold, a printed sheet was obtained therefrom. Of course this was an extremely

slow process; but it was nevertheless swift enough during those unenlightened days. The printed sheets thus obtained by hand proofs would not appear nearly so neat as a lithograph, engraving or printed sheets from our modern presses, but the hand proof process answered the purpose at that time and printing was then, as it is now, despite the simplicity, a great benefit to the people.

Although the art of printing has been known in Korea for so many years, it is strange that there is very little to show as a result of that early knowledge. Scarcely any advance was made until of recent years, when the foreign methods were introduced, although very little headway is being made now, except in two or three institutions. Comparatively few Korean books are in print and most of them are printed in Chinese rather than in Korean. The government and the upper class of Koreans used Chinese, (as they do now), in printing; while the remaining classes were not able or had not much occasion for printing in Korean. The upper class of Koreans are the only ones that are educated; so the lower classes, being uneducated, require but few books.

Since the introduction of movable type in Korea, the Koreans are able to save a great amount of labor; but the large number of characters, of which the language is comprised, makes composition a very arduous task. There are over 2,200 different characters in one font of Korean type. These characters are kept in cases which are placed one above another and reach out on each side, taking up an immense amount of room. The compositors walk from one side to the other in quest of the boxes which contain the characters wanted, and hum a monotonous sing-song tune as they proceed with their work. This peculiar singing is indulged in by all Koreans



when they read anything, and, of course, the compositors must needs keep up the old, old custom.

The Korean characters are printed in the same manner as the Chinese. Instead of beginning from the left side, as in English, they begin at the right and read down the column. The front of the Korean book begins at what we call the back and ends at the same place our front page begins. The Korean books are printed on thin paper and each page instead of consisting of one leaf, consists of a double leaf, the inside being blank.

Korean paper is made in a primitive manner, no machinery being used in its manufacture. As printing has not made much advancement so also has Korean paper-making remained in the back-ground.

Today very little printing is being done by the Koreans. In Seoul the capital of the country, there are three Korean dailies. They are all small sheets, about one-half the size of an ordinary American daily and contain but four pages. There is also a Japanese daily paper in Seoul and one at Chemulpo, but the Japanese have the running of them.



THE LORD'S PRAYER IN THE  
KOREAN CHARACTER.

The Korean Government has a finely equipped plant for making postage stamps, postal cards, etc. They have two German cylinder printing presses, one platen press, five hand presses, similar to the Washington Hand Press, and three lithographing machines. They do their own electrotyping and engraving. The Japanese have control of the plant now and they will keep it up to a high standard without doubt.

The Methodist Publishing House does by far the greatest amount of commercial work. It has been in operation about 14 years, and is instituted for the purpose of printing all kinds of Missionary matter, such as Bibles, tracts, hymn books, school books, etc. The institution was started in an old Korean building, made of stone and mud walls with straw roof. The equipment consisted of one old fashioned press and an assortment of type and other materials that would make any modern printer of today feel that he had gone back 25 years in the business, if he were compelled to use the outfit. But the institution did not stay in that condition, for men were trained to do foreign printing and more presses were purchased in order to keep up with the increasing amount of work. Year by year the presses were kept going, while the institution grew, until today it is housed in a comfortable brick building; has modern presses and up-to-date materials, while a large amount of printed matter is regularly sent out from the establishment. Thirty-four Koreans are now employed to do the large amount of work that comes in. Day by day they set up Korean and English matter for various jobs, which, when printed and completed are sent to different parts of Korea: some for business purposes, some for mission schools and some that explain about Jesus, the Saviour of the world. The institution is turning out

all the work it can do so that a good future for it is assured.\*

Since printing is just beginning to make headway in Korea, it will doubtless be many years before the people will support printing establishments throughout the land, as in America. The Koreans are not the literary people that Westerners are and do not need nearly so much printing. Since Korea has had her hermit doors opened, she has a very good opportunity to drink in all the new ideas which will help her to advance with the other nations. If she does this, printing will undoubtedly contribute a large share in bringing about a desirable radical change in this strange land.

N. D. CHEW in the *American Pressman*.

\*Since Mr. Chew's article was written, the Methodist Publishing House has very materially increased its producing capacity by the addition of new type, additional workmen and installing an electric motor. There is now a plan before the different Missions in Korea which, if carried out, will unite all the Missions in the ownership and management of a Union Publishing House, with greatly increased capital and facilities for caring for the ever increasing demand for Christian literature. Dr. C. C. Vinton is now in America as the special representative of the Missions to secure the consent of the home authorities and to obtain the necessary funds.

### Mrs. A. A. Pieters.

BY REV. W. D. RYLANDS.

Elizabeth Campbell was born thirty three years ago on a farm near Chicago. Hers was a healthy, out-of-doors childhood, a bright, ambitious girlhood, and a consecrated student life at Northwestern University. Applying for Korea, she received an appointment to India; and while providentially detained threw her-

self with great zeal and success into the Student Missionary Campaign movement. Married to Mr. Pieters in the fall of 1902, they immediately sailed for the Philippines. Up to that time Mrs. Pieters had never spent a dollar for drugs; her medical certificate was perfect. But she had not been at sea a week before fever symptoms appeared, and three days after landing it was pronounced typhoid. Rallying slowly from this, her first illness, by medical advice a health trip was taken to China. Upon their return, Mrs. Pieters began teaching the Bible with great delight in the Mission School, and also organized a Bible Class among the high class young ladies of the town. But an attack of dague fever utterly prostrated her, and a troublesome cough ensued. Her continuous ill health demanding a change of climate, they were transferred to Korea, arriving in Sept. 1904. While rejoicing in the bracing climate, a sudden cold snap caught her unprepared; she contracted a violent cold, and unmistakable symptoms of consumption appeared. Far from being dismayed and overwhelmed, she received the physician's announcement calmly, and even cheerfully; and at once girded herself for the brave, long, losing fight for her life.

The rest of her short life story is familiar:—how she beat back the dread disease inch by inch, living out of doors, and faithfully following the doctor's directions; so that by May she seemed to have acquired a new lease on life—how the foe reinforced by the coming of the hot rainy season, rushed back upon her so fiercely that in a week's time she lost all that she had gained—how this fall and winter she has been getting ready for her long fight, until shortly after sunrise on Jan. 5th her pure spirit left its tenement of clay for the Father's Home. She did not call it *dying*; in her long hours of weary waiting she would sometimes say, "O if I could only go Home tonight!"

The Philippines, China, Korea—all strange countries to her; but *Heaven—her Home!*

At a farewell meeting just before leaving America, Mrs. Pieters spoke of three verses which had exercised a controlling influence over her life. And at her written request these same verses formed the text of the address made at her funeral. They are her "farewell message" as she left Korea for "Home;" so that she "being dead yet speaketh." The passages are Jer. 45: 5, Matt. 6: 33, and Mark 8: 35.

1. "Seekest thou great things for thyself? seek them not."

2. "Seek ye first the kingdom of God and His righteousness."

3. "For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the Gospel's, the same shall save it."

1. *Renunciation* of ambition and self-seeking.

2. *Concentration* upon God's Kingdom.

3. *Consecration* of life itself upon the altar.

With such a life message literally lived out, dare anyone say her life was lived in vain?

The following expression of appreciation was adopted by the members of the Union Church on the afternoon of the day she died:—

"The members of the Union Church have heard of the release of our sister, Mrs. A. A. Pieters, from her long period of suffering. We shall always be glad that she came among us to tarry for awhile; we shall always remember her high courage, her strong spirit, and how, in the midst of her own pain, she sought to bring cheer and comfort to other burdened hearts. But today as we think of her beautiful, patient spirit, free from its frail tenement of clay, and untrammelled by pain or burden, rejoicing in the presence of her Lord, we cannot but with reverent hearts say 'Amen' to Him who

has called her into the possession of her inheritance.

But to our Brother, in this culminating hour of his sorrow and bereavement, our hearts go out in deepest sympathy; and we pray that during the coming days, he may realize the sweetness and consolation of the presence of the God of all comfort ever near his side, and that his steps may be daily guided in paths of peace.

[Signed] C. G. HOUSHALL, Pastor.

J. W. HIRST, Sec'y."

Mrs. Pieters requested that this extract from the December *Ladies' Home Journal* be read at her funeral: "God tenderly stoops down and calls a dear one to go to His school in the upper room which we call Heaven. We need have no fear, for the Lord Himself went over the way first, and we shall surely tread it safely. It may be a very little while—a week, a month, a year—before the messenger shall come for us, and the period of absence be over."

Meantime let us learn her finished lesson: *Renunciation, Concentration, Consecration.*

From Dr. Sharracks at Syen Chyen: Oct. 9: Our work has grown wonderfully during our absence. Over a hundred new believers in our local church brought in during the last four weeks. They are simply taking us by storm.

From Rev. G. Lee's September Report: This year the Whang Chu people organized an anti-tobacco-smoking society, pledging the money they would use for tobacco for Christian work. Enough money was raised to pay the salary of a new helper, and a man has been appointed. This society was started primarily to counteract the influence of the Japanese cigarette, which is being sold in large quantities with a baneful effect, especially upon the young, which effect has been noted by the leaders in the church.



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### A Great Awakening.

BY REV. J. E. MOORE.

I have been in Korea something over six years and during this time I have lived much with the people. I have, therefore, had an opportunity of studying the attitude of the masses to the Gospel which we are here to preach. Many have been the things that I have seen during these years to carry conviction to my mind that the Koreans are kind and well disposed to their pastors and teachers. They have been all these years willing to listen to the message which we have brought to them, but some times it was only to listen and forget. As is well known the Gospel has made wonderful progress during these twenty-one years of its history in Korea and the Missionaries of the Cross here have had as little cause for discouragement as any like set of workers in any part of the world. Notwithstanding the success that has attended our work for the Master, we have some times felt that the seeds sown do not spring forth as quickly as we desire and some times we have felt that in some parts of the field the harvest is not equal to the amount of seed sowing that has been done; and so our hearts have longed for a great uprising of the country people and a turning to our Lord that would fill all our souls with great joy. Some one has said "All things come to

him that waits." I believe I would change it and say that all things come to him who believes, works and prays. So it is in these days that we are seeing the fruits of our labors in the country as at no time in the past.

It might not be the whole truth to say that this great awakening among the people is wholly and completely the result of preaching and book selling. There are doubtless other causes at work to cause the people to think and to act as they have never done before. But what care we for that if only by these means the people are brought to a state of mind where they are not only willing to hear the Gospel but to declare their faith in it and the Saviour which it reveals. This is indeed a golden opportunity for the Christian worker in this land. The general unrest and lack of something to which they may cling is causing the people to turn to the Missionary and the message he has; and they are trying to find out if we have something which they can trust. On my last visit to the country I often heard the expression "*Wei-chi hal hal tomochi out-so.*" (There is altogether no place to trust). Well it seems hard to think of any people or any person having nothing to trust. To have all that they have trusted in the way of government and country taken away and leave them in the air, as it were, not knowing where they will drop nor on what they will fall; but, after all, this may be God's way of teaching this people to think of Him and put their trust in one who is able to save them. In some parts of the country there are believers in almost every village and some times almost all the people are believers. It is no unusual thing to find groups of twenty five and more in villages only five or ten *li* apart. I found no trouble in holding from two to four services daily with people who were hungry for the Word and seemed not to tire even though the services should continue for a



long time. It was a great joy to find on inquiry that many of these new believers have had portions of the Scriptures in their homes for two, three or more years but have just now made up their minds to profess faith in Christ. This should teach us to go on with our work in the hard places even if we do not see the results of our labors.

I believe we are on the borders of Canaan, so to speak, and that we are now face to face with such an opportunity as the Lord seldom gives to a generation. If we do not rise to the privilege and do our duty we shall be sorry for it some day. By the "borders of Canaan" I mean the great revival that the Lord is going to give to Korea if we are only faithful. They that are fearful will say like those of old "There are giants in the country and we cannot overcome them." But those who trust in God and believe His Word should take this as the day of deliverance for Korea. Do all we may and plan never so wisely in our own strength all will fail. But on the other hand if we commit our cause to the Lord and believe His word and go forth to bring things to pass we shall see far more than we have been able to imagine in the way of this nation turning to the Lord. It is bound up in the one word REVIVAL! Let our first efforts be to deepen the spiritual life of the Church as we now have it. Once this is done we shall see the heathen coming by the hundreds and thousands. And best of all we shall be in a position to receive them and instruct them out of the Word and out of the hearts and lives of men and women who have been filled with the Spirit of Christ. This brings me to say that we are now at a place in the history of the Church in Korea when the problem is not so much of getting people to hear and believe the Word; but it is how to properly care for and instruct those who are now coming to us and begging to be

taught. Nothing will solve this like a genuine old fashioned revival of heart felt religion. Let people be saved and *know* they are saved and we shall have no trouble about having some one to testify for our Lord. The Lord's way was for the disciples to first tarry and be filled then they were to be witnesses for Christ. It is all right to have study classes, I have not a word to say against them. But I do believe that what the Church needs just now more than any thing else is a REVIVAL.

Let every worker in Korea pray as never before that the coming Korean New Year may be the time when this revival shall come and this be the real beginning of Korea's Pentecost.

### Work at Chunju.

BY W. H. FORBETH, M. D.

The past year at Chunju has been a busy and successful one. Located as it is on the edge of the large, populous Chunju rice plain, the capital of North Cholla province and the second largest city south of Seoul, Chunju is one of the important strategic points in the evangelization of Korea.

The work in the territory north and east of Chunju and comprising some thirteen counties is under Mr. McCutchen. In all of these counties but one some work has been done and people are meeting. As yet the work is in its early stage and no baptisms have been made, but Mr. McCutchen is encouraged and looks for a successful development of the work.

Mr. Tate has the southern field consisting of seven counties. In 1901 there were two meeting places in this field and three baptized Christians. Now there are reported twenty four (24) meeting places, one hundred and forty (140) baptized Christians, forty of whom were baptized this year, one hundred and sixty (160)

Catechumens and an attendance at each church of from ten (10) to two hundred (200) in all, some twenty-five hundred (2,500) attendants. The work is growing and, with continued prosperity, the communicants will soon be numbered by thousands.

The local work under Mr. Junkin has been specially prosperous. Early in the year the attendance at the present church became so large that platforms were built outside the doors. These were soon filled and the people stood or sat in the yard. The need of a new church was more and more evident, but how could a church large enough be built with the means available? By a clearly providential leading one of the former mission houses, which had been abandoned by order of the Korean government and which had been standing vacant and rapidly going to ruin, was purchased for a reasonable sum. The task of moving this building to a suitable site was then undertaken by Mr. Junkin. The site secured is outside the west gate and on one of the most travelled roads leading into the city. Since the site was secured the price of land has rapidly gone up until the same lots would now cost five or six times the sum paid for them. The task of changing the dwelling into a church was not so easy as it would seem. New timbers had to be secured and here again by a fortunate leading the only suitable timber within a reasonable distance of Chunju was on a grave site belonging to a Confucianist. This old gentleman suddenly decided to sell that wood and it was bought and moved to the church. The Koreans gave liberally of their funds, but it would have been many years before they would have had sufficient funds to build the church. Something else must be done. Early and late Mr. Junkin planned and worked and daily prayer was made for the work. In order that the work begun should not suffer, funds had to be bor-

rowed at the exorbitant rate of 15%. Still again God's love and care were signally shown. A Christian lawyer in Virginia to whom Mr. Junkin had written sent \$300.00 to a friend in New York City. This friend in New York added \$200.00 and sent a draft for Y 1,000.00 enough to bring up the bank account depleted by the building of the church and securing the new site.

More and more are we impressed with God's manifest answer to prayer. So signally does He answer prayer that it is strange this great power is so often left unused.

Now the beautiful new church is nearing completion and our hearts are filled with gratitude for what has been done. From the present indication it will soon be filled as the old one was. And its occupation marks the beginning of a new era which must exert a growing and powerful influence on the work in this populous territory.

During the past few months some five or six thousand books have been sold from the station not including the sales of the Bible and book depository under Mr. Tate's supervision. The sales of the depository alone have been about a thousand volumes a month. In addition thousands and thousands of sheet tracts have been given away at the market, on the streets and on country trips. The large market brings some two thousand people from the outlying territory to Chunju every five days. This market is a wonderful opportunity for evangelization. Every market in Korea should be utilized to publish the good news of salvation through faith in Christ. This wide sowing of good seed must bring a great harvest.

The work among the women under Miss Tate is prospering. Her comprehensive knowledge of the language and customs and insight into their lives gives

her a strong grasp on the work and a sound and growing work is the result. The school work of all is possibly the least developed but if the plans which are now made for it are carried out that too will grow into greater usefulness. The faithful work of Dr. Ingold (now Mrs. Tate) has put the medical work in great favour with the Koreans. Their love and confidence is a high testimonial to her faithful and successful work. Not only the work among the Koreans but the care of the missionaries at the station and, after Dr. Drew's return to America, at the Kunsan station also fell upon her to be as faithfully discharged as the other work.

Since the dispensary was reopened by Dr. Nolan, July 19th, more than 3,600 visits have been made to the dispensary.

In addition to teaching in the girls' school and in Sunday school and the cares of her own household, Mrs. Junkin has mothered a lot of little Korean boys picked up cold and hungry on the streets of Chunju. "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me" was the sanction which the Saviour put on this work.

For all this evidence of God's love and care and blessing and the vision of an ever widening growth of the kingdom of Christ we thank God and take courage and go forward to greater and brighter work, praying for the presence in great power of the Holy Spirit in every detail of the work.

"Not by might, nor by power, but by my Spirit, saith the Lord of hosts," Zechariah 4: 6.

### A Missionary's Time.

*From Personal Report of Rev. R. H. Sidebotham, September, 1905.*

The year gone by has been a year of normal missionary work, my first. Always before there has been some sickness, moving, or housebuilding, which has seriously interfered with the more direct missionary labors. But this year has presented no distracting influence,

no crisis, nothing but the ordinary trials and hindrances which are ever present with us. I have thus been able to give the churches a maximum of energy and to do more systematic and thorough work along all the lines assigned me by the Mission.

Over five months, 155 days in all, were spent away from home in direct missionary labors, which includes 27 days at annual meeting. At home my efforts have included the helpers class in August, the men's Bible class in February, the care of the local church, instruction of helpers, oversight of language study of junior missionaries, station secretary's work, mission secretary's work, literary labors, etc. I append a general summary, some of the details of which are necessarily only approximate, of the way in which my time has been spent.

While away from home :—		
Council and Annual Meeting	27	days
Itinerating among churches	78	"
" " heathen	17	"
Helpers' Class, Taiku	15	"
Woman's Bible Class, Milyang	9	"
Leaders' Class, Kimhai	9	"
Partial rest and recreation	6	"
		161 days
While at home :—		
Helpers' Class	15	days
Men's Bible Class	12	"
Instruction to Evangelistic Assistants	15	"
Local Church	30	"
Station Business	20	"
Mission Secretary's Business	5	"
Literary Work	23	"
Oversight of Work of Assistants	8	"
Language Help	10	"
General Reading and Study, Recreation, Rest, English Sermons	66	"
		201 days

This is a much brighter record of work, which seems to count more than I have ever been able to present before, and I take pleasure in speaking of the good things in detail.

### A Beacon Light.

*From Personal Report of Rev. E. F. Hall, September, 1905.*

In November three weeks were spent in travel to and exploration of hitherto unexplored territory in four of our most westerly counties. We found no gospel light whatever in that dark part of the field, except that a few soldiers, who



were stationed temporarily at one point, had heard something about Christ in another place. The people who live there are wholly in darkness, not knowing even the name of Christ.

On the top of a mountain is San Sung, "Mountain City," the wall of which is about twenty-five miles in circuit. It was built by seven counties several centuries ago as a place to retreat for defence against their enemies. Here are now but three small villages, and as yet but one believing family. For three years they have kept the beacon fire of Christianity burning on top of that mountain; and it is encouraging when passing within sight of it to know that way up there, with no comrades to help them, that one family has for three years been proclaiming by their steadfast faith the power of Christ to save and to keep saved in the midst of heathen ignorance, superstition, and scorn.

In the village of Chungnai the power of Christian song was exemplified. A young boy, sitting in his father's lap, sang hymn after hymn in clear childish voice with such accuracy that I wondered how he had learned so well, for the Koreans sing our hymns so inaccurately. He cannot yet read and had learned by hearing others. I felt that God had specially blessed him with the power of song and the ability to quickly catch a tune. He had probably heard the missionary sing on his visits to the place. As we all sang in the service his voice was easily distinguished, and it spoke well for the future of song in that group. Singing occupies a prominent place in the lives of the Korean Christians and binds them by a strong cord to the church.

The work among boys was put under my charge this year, and an attempt has been made to teach them on Sabbaths. Altogether about twenty boys have attended, though with great irregularity. There being but few boys of Christian parents in the church, several have come from heathen homes. They have been gathered from the poorer class of people, and many of them are unkempt and in warm weather but little clad. However, cleanliness has been impressed on them as a necessary condition to coming to the house of God. One boy appeared in a suit of clothes composed merely of a pair of trousers. Probably he had no other clothes, but, like all Korean trousers, they would serve as a jacket also, if pulled up far enough. They were made of four kinds of blue and white striped stuff. His back was bare and his feet stockingless and shoeless.

### Addenda to Prayer Calendar.

Partly due to the lack of complete lists of missionaries, partly to the non-residence of certain others, and partly to the arrival of two tall and three very tiny missionary reinforcements after the Calendar had been put to press, the following names were unintentionally omitted. In the case of two well known, popular missionaries, whose names most unaccountably slipped out, some one suggested that it was because they were so good that the Committee thought there was no need to pray for them! The Committee hastens to correct this false impression—those two need to be prayed for just as much as the rest of us!

Each user of the little book will please insert the names given below under their respective dates.

Furthermore, inasmuch as the Committee was disappointed in getting the Calendar through the press in December as promised, it is suggested that the topics from January 1st, up to the date of receiving the book be included under the corresponding days of February, so that none be omitted from your prayers.

Contract price of Calendar 50 is sen per copy. Parties outside of Seoul should add 2 sen for postage.

May 19—Mrs. S. A. Gibson (Mrs. Gale's Mother.)

May 22—Mrs. Gillett, Sr., and Miss Susie Gillett, Seoul.

May 23—Miss M. L. Guthapfel, Seoul, Evang.

May 28—David E. Hahn, M. D., D. D. S., Seoul, Language, Dentistry, Evang.

June 7—J. W. Hirst, M. D., Seoul. Lang., Med. work at Severance Hospital, Supt. foreign S. S.

July 4—Miss E. E. Kestler, Kusan, Lang., Nursing, Evang.

Aug. 4—William (born in January.)

Nov. 6—Alfred (not Albert) and Margaret (baby.)

Nov. 9—Carolyn, Walter, and Grace (baby.)

### Christmas in Chemulpo.

BY MRS. E. M. CABLE.

Christmas among our Christians in Korea has come to mean almost as much to them as Christmas does to the average child in the homeland.

Christmas in Chemulpo was spent in the usual way, with a Christmas tree and program. Several weeks preceding Christmas, money was collected for the



necessary expenditures. The decorations were very pretty. The two gates in the wall around the church were decorated with evergreen arches and flags. The windows and doors of the church were all decorated in the same way. Around the room and between the windows were also draped evergreens and flags. Several pretty banners with Christmas mottoes were made and hung up in front of the pulpit, and lighted candles were placed back of them in order to bring out the characters more distinctly. The Korean and American flags were draped on either side of the pulpit. Outside, with the flag pole as a center, Japanese lanterns were strung to the different corners of the walls and at dusk these were all lighted. It made a most beautiful scene and one that attracted both heathen and Christians. Long before the time for the exercises to begin the large auditorium was packed to its utmost and even in the class room standing room was at a premium. More than seven hundred had crowded into the building and many more stood outside begging for admittance.

The program consisted in Scripture recitations by the little children, a motion song by the girls, a song by the boys and songs by the young men and women, besides two short addresses. The motion song by the little girls was enjoyed by all. The parents were very proud that their little daughters were able to do such a pretty thing. In their various colored clothes they looked like a flower bed filled with different colored flowers.

After the program presents of writing paper, pencils, handkerchiefs were given to the school boys and girls. Besides this each school girl received a doll sent out from America by the little children. Every child present, whether Christian or heathen, received a bag of sweets. The poor also were remembered by receiving rice and clothing.

The school children number about one hundred and thirty, almost a church full by themselves. The future Church lies in the proper training of these young lives, and what is more fitting than the Christmas observance.

Perhaps, for the first time, some heard on Christmas night that long ago the Christ child was born into the world and through him we obtain eternal life. Many spent this as their first Christmas as Christians.

It was such a joy to look into their happy faces and to know that this joy had come into their lives through the Gospel of Christ.

### Faith in Foreign Medicine.

*From Personal Report of Dr. A. M. Sharrocks, September, 1905.*

Many interesting cases were seen during the year. Two were furnished us by the wolves which infest our hills—one a boy of twelve, who had several large lacerations over his body. An estimation of the size of the wolf can be made from the fact that one hold taken left the impression of the two lower teeth on the boy's chest and the two upper teeth on the back almost in the median line. The mouth must have been capable of opening at least six inches.

The other was a boy of thirteen, whose worst wound consisted in a transverse tear of the throat penetrating both the trachea and the oesophagus. His relatives were alarmed when they saw him breathe through this hole in his neck, or saw the rice he ate come out of the same hole; but their joy was the greater when they took him home well.

A comment on the Korean character is furnished by what happened only a week ago. An unfortunate fellow of doubtful character was severely beaten by his comrades for his wrong doing and lay around most of the day unconscious. Toward evening some of the neighbors made a stretcher and carried him out of town, depositing him on a hillside, there to die or live as fortune might befall. With the help of a few Christians we found him and brought him to the hospital, a great object lesson to the town.

Another interesting case, not from the medical aspect, was that of a man who came from the extreme northern corner of our province, more than three hundred miles distant. It took him a little over a month to come, for in his weakened condition a daily walk of ten miles was all he could do. Wherever there are Christians it is not strange that our hospital should be known; but here is a man living where the "doctrine" has not yet penetrated, and yet he had heard wonderful tales of the hospital and believed the foreigner could cure anything. His faith in us must have been great to bring him over this painful month's travel. Such cases as this make us glad we will soon be in our new hospital, where their expectations can be more nearly met. Such faith ought to be rewarded by only the best of equipment and skill that we can give.

We are still in our little "two by four" quarters, but our days there are numbered. Our new buildings are making good

progress. The dispensary department needs only the interior finishing; the waiting rooms and bath are practically done; the men's wards are being roofed; and the women's wards are yet to be put up. Where carpenters and laborers are so inefficient and no work can be done by contract, constant supervision is necessary, and thus much time has been and will be used this year, with the hope for Mr. and Mrs. Kearns to build as soon as the hospital is sufficiently done to release the carpenters.

### Untrodden Ground.

*From Personal Report of Rev. W. E. Smith, September, 1905.*

It was a painful duty to have to enquire as to the authority and right of the Japanese military railroad to seize and destroy the church building of the Mapo group. The building they paid a nominal sum for; the land, like other land, was appropriated upon some agreement with the government without compensation to the owner. It being the property of the natives we were helpless to collect damages. As it had been but recently acquired and with great effort, to be taken just at that time, when there was promise of considerable advance, made the loss all the keener. The presence of a church of another mission, bought with foreign funds, and the location there of a helper and his family, made our position rather critical. But, to their great credit, the people have held together and made considerable gain in numbers, as well as purchased a building, changed and improved into a very satisfactory meeting place.

A trip was taken to my three counties, Anni, Hapchun, and Kuchang, in the extreme northwest of the province. No protestant missionary had previously visited that territory, so no Christians were expected to be found; but my personal appearance, both curious and amusing, together with the newness of the doctrine, made it comparatively easy to sell books. Though I have not been able to pay the second visit contemplated, colporters have been there a number of times and we may now begin to look for a harvest. Already one very promising group of over ten families has been discovered. An invitation to the missionary to visit them was signed by over thirty persons; but severe persecution in both person and property by the people of the village had driven some away and

perhaps intimidated others, leaving only thirteen or fourteen men with their families who declared they would be faithful unto death. Though as yet ignorant of many things, we are hopeful that their strong testimony as to the worth of this doctrine will bear much fruit in that whole region.

### A Korean Sabbath School.

*From Personal Report of Mrs. C. E. Kearns, September, 1905.*

I have had charge of the Sunday School this year. Two years ago the men and women met together; but they were too crowded for good work, and the women have been meeting alone at the women's building. It has proved a great blessing to them, for they realize that it is their own meeting, and are being wonderfully developed by the parts they take in the services. When the women began to meet alone the building was ample, but the new believers have been coming in so fast this last year that we hardly know what to do with the crowds. The building is crowded to the utmost and all the doors and windows are filled with groups of eager women trying to get what they can from without. So great has been the increase even during the summer, that I hardly know what we will do in the winter, when doors and windows must be closed.

Our Sunday School is divided into six classes. The total enrollment is 364; divided as follows—school girls 64, young married girls who are either baptized or catechumens 50, middle aged women of the same rank 55, old women of this grade 79, young women new believers 49, older new believers 66. All the classes are too large for personal work, but lack of class rooms prevents further division. All the classes are taught by Korean women except the one which Miss Samuels teaches. The teachers meet every Sunday morning at our home for preparation.

I have had charge of a Wednesday afternoon catechumen class this year. We studied the "Manual for Catechumens" and also topical Bible studies. I think I shall conduct the class differently next year, and have found that the women need drill on the Ten Commandments and instruction on the sacraments. They often mix baptism and the communion, and a woman when asked what one is baptized with, is as likely to say grape juice as water. They

often think that the water of baptism is sent from heaven or brought from America. They are so very ignorant and their minds so full of superstition that it takes time and effort for them to understand even the simplest truths.

### Mary and Annie.

BY REV. W. A. DOOLEY.

Mary and Annie lived in a mountainous village 150 miles north of the city of Pyeng-yang. The Gospel story had penetrated their mountain fastness and they with their husbands had given their lives to the new faith. One day a courier came in from the great city to the south and announced that, at a certain time, a training class would be held during a period of ten days and that all women would be welcome. The two neighbor women secured the consent of their husbands to attend the class. They had never visited the city, and realized little of the great distance, the fierce cold of mid winter, or the rough road. They greeted the privilege with delight. Three hundred miles walk in the dead of winter, but what of that if they could only learn of Him.

"Think of it, ten days given up to the study of Him who had brought so much peace into our homes," they said, "A class for women!"

"What will you do with the baby?" asked Annie when their plans had been talked over for the hundredth time.

"Take her," Mary replied.

"Of course," Annie said, going to the door and looking into the frost filled air. "We will take turns in carrying her. Dear little mite, a year old to-day," she added, turning and placing her head close to the baby's wee face where it was held tight to its mother's back by a broad band that covered it down to its tiny feet. "You will have her baptized while we are there won't you, and then she will have a name. How good it is to hear you call me Annie. It is so dif-

ferent from being called a 'thing' or 'the-inside-of my husband's house.' How wonderful it is, Mary, that Christ died for women, too. And we may be respected because we are His daughters."

While Annie rattled on and talked gleefully of their intended trip, Mary busied herself getting ready the little bundle for herself and baby. She laid away a clean white skirt and also a pretty hood for the baby. In the great city people are careful about their dress and one must look well. The Bible, hymn-book, a pad of paper and a curious foreign made pencil were placed in the bundle last. The pad was then taken out and fondled affectionately. On its white pages she would write the wonderful story of the Christ. Her eyes grew moist as she held the treasure; she remembered how her husband had bought it of a Chinaman in a market a hundred *li* to the south. Then she giggled aloud when she recalled that when her husband had handed it to her he had called her pretty. With what terror she had become the wife of the man she had never seen before, but that was five years ago. Now she was glad. He had thought of her when he bought the tablet and had handed the bundle to her with a bright face and kind words.

"What are you laughing at?" asked Annie.

"See the baby smile," she replied and laughed again contentedly, and Annie joined her in the laugh.

The next day at dawn, Annie, and Mary with the baby strapped to her back, were on their way down the mountain. How fierce and pitiless was the cold!

"Have you your tablet and pencil?" asked Mary.

"Yes," Annie replied apologetically, "you learned so easily under your husband's teaching, while I have learned to write but one word. I can write the word 'Jesus' and tell it wherever I see



it. "I thought I would take the tablet and may be some one would write something on it for me."

They soon passed from the fiord leading down from their mountain home and faced southward into the world that they had never seen before. Many were the curious glances turned upon the two women; they generally passed the plain face of the elder and rested upon the one blooming with youth and animation. She carried upon her back a bundle that refused to be quiet and filled its mother with pride, making her buoyant and her step elastic. The wind was at their backs, but how it blistered the exposed parts of their faces whenever they met strangers and were compelled, from a sense of modesty, to turn their backs upon them and face the north.

"Where are you going?" was constantly asked at the inns.

"We are going to find the Christ," would be the reply.

"Where is He?" an old man asked.

Annie looked at the questioner, at the sky, the snow covered mountains, and replied, "Every where."

The old man gazed at Annie with a mystified look and muttered softly to himself, "Women are strange creatures."

They were traveling south, but the north wind blew steadily, and the trees by the way seemed to snap and burst in the mighty grip of the frost. Mary slipped the baby from her back and, opening her clothing, placed it next to her own warm body. On the third day from home, the two women replaced their sandals with new ones, but their cotton padded socks were worn through, and that night, in the inn, Mary rolled on the floor in an agony of pain as her frosted feet slowly thawed out. They tore their head bands in two and bound their feet, and the next day limped on. When Sunday came they rested and Mary read aloud from her new red cover-

ed Bible. She read, "Take up your cross daily and follow me."

"Stop," said Annie, "what does that mean?"

"I don't know," replied Mary.

"I know it is suffering for Him. Are we doing that Mary?" Annie said, glancing at her frost bitten feet.

"I don't know," said Mary, "but I think that we are doing this for ourselves. I have read that, 'His yoke is easy and His burden is light.' We will ask the teachers in Pyang-yang, they know every thing."

They had been two days in the class and Mary had not written a word on her tablet and Annie had written the only one that she knew. That night they discussed the matter over and over again.

"The Church is such a great place and they talk so fast that I can not even begin to write," said Mary.

"It is all right when you just try to listen," said Annie.

The next day Mary listened and the following night she took down her tablet and wrote all night. She wrote till the sun filled the east, then caressed the closely written pages before seeking the warm mat with her pink cheeked baby. After that she listened days, and nights wrote with feverish anxiety for fear of losing a word of the wonderful story.

"I must take it all back to my husband and to the women of the north," she said, "and my baby must learn too, bye and bye."

The class ended and the two women prepared to return to their mountain home. Their frost bitten feet and faces had healed and the baby never seemed so plump and happy. She had laughed the class through to the despair of the teachers and many of Mary's class mates, but Mary did not know that. The baby was happy and she was more than happy.

They turned their faces into the bitter



north wind. It had seemed rough coming, how much more so returning and each day they longed for the end of the journey and the warm rooms of their own homes. Under shelter nights, they rehearsed all that they had seen and heard.

"How short the time seemed," said Mary.

"Yes," replied Annie, "but when one stops to think it over, it seems like years; at times it almost seems to have driven the memory of all the past from my mind."

The fourth day out the baby became fretful and began to cough. Three days later she was ill indeed and, at the inn, Mary no longer consulted her tablet, and Annie, fearing ill result from the neglect, stowed the precious paper in her own bundle.

The last night of the journey, Mary placed the baby on the hottest spot on the inn floor and hovered over her with fear-filled eyes. When the afternoon of the next day was nearly over and they were hastening up the long fiord of their mountain home, Mary, having said nothing all day, now hastened her steps till her breath came short and sharp, and Annie almost ran to keep at her heels.

Suddenly, Mary paused, "Annie, Annie, Oh Annie!" She cried, with terror filled voice.

"Yes?" Annie gasped with sudden apprehension and shrank away from her companion in fear of the presence of the King of Terrors. She fell behind down the path several paces. Mary noticed the act and the muscles of her face grew suddenly tense and a hard look came into her eyes. Presently, Annie pushed forward and touched her arm. "I believe in the Christ, Mary, and am not afraid. You are so tired, let me take it. I will put it close to my own body, and I will

warm it, though it be many times cold."

"It is mine," Mary said, her face softening and tears filling her eyes, "though I thank you, I will carry it."

The way was rough and Mary had carried the burden a long time. Slipping, she fell and would have lain by the wayside from exhaustion. Then Annie placed the tiny body next her own warm one.

When they reached Mary's home, it was closed; her husband had gone to a distant market. The two women entered with their silent burden, and through the night, the neighbors listened wonderingly at the stifled sounds of moaning that crept out into the wind swept street past Mary's house.

At last the light of dawn crept over the mountain peaks and through Mary's paper windows. She was kneeling beside the little body wringing her hands. "Oh dear, dear, dear, I went to Pyongyang to find the Christ and I lost my baby," she wailed.

Annie opened the door and looked out. "Glorious!" she cried.

"What is glorious?" asked Mary.

"It fills the heavens and floods the world, Mary."

"What floods the world, Annie?"

For answer, Annie swung the door wide open and the rising sun poured in upon Mary and the baby at her knees.

"The glory of the Christ fills the land like the sun, Mary, and it fills my soul," cried Annie.

The drawn look of suffering on Mary's face softened and the tears fell freely.

"They baptized her, Lucy," she murmured, "she was so sweet, so different from any other baby and I wanted her so." After a pause she added, "He has taken her. What did you write on your tablet, Annie?"

"Jesus," Annie replied.

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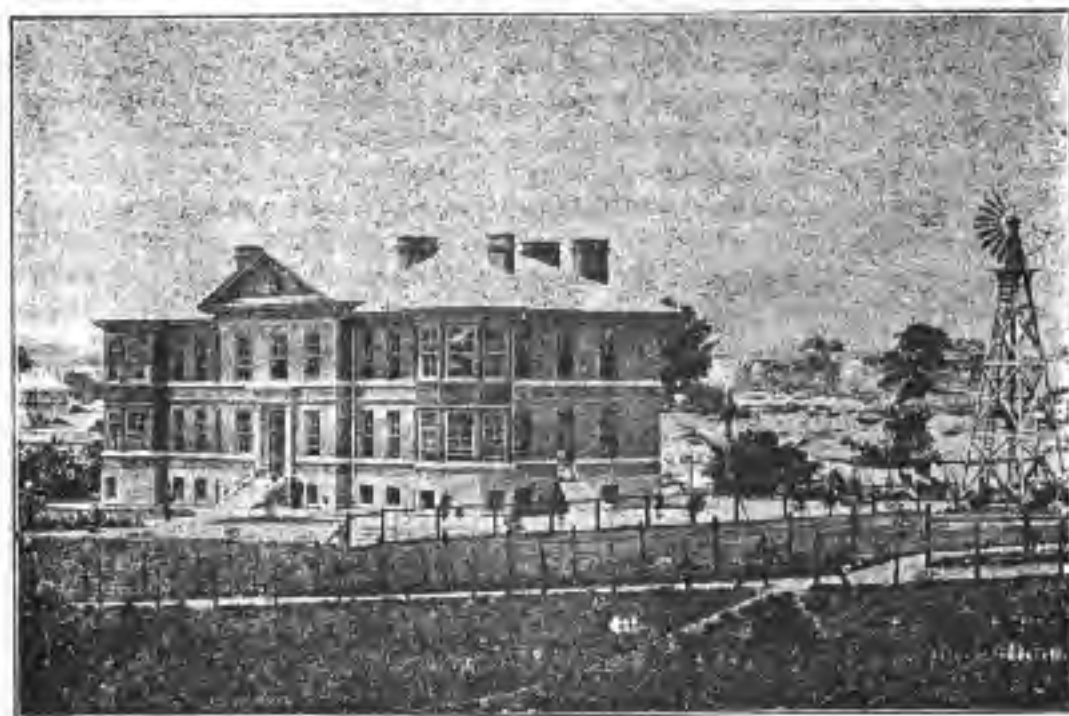
No. 4.

**Christmas at the Hospital.**

BY J. W. RIMST, M.D.

Weeks before that eventful day the Avison boys decided that it must be a great big holiday. And what do you suppose was the one thing needful to make it such? You will never guess, so I

one long to be remembered by every patient in the Hospital, as well as by the students, nurses, helpers, wives and children all united. He was planning but everyone of them should have the biggest dinner of their lives; and that good fellowship should prevail from director to coolie. Thus plans developed.



THE SEVERANCE MEMORIAL HOSPITAL, SEOUL.

will tell you: it was to have their father, for once in a year, leave the Hospital long enough to join them in their play. They had it all planned beforehand. Papa was to get off that day and go skating with them! O! you say, but there might not be any ice at Christmas time! That did not worry the boys any. They have faith as a large element in their makeup, and so finally decided the matter in advance.

But the good doctor was making plans too. He had a mind to make the day

There had been some clear cold days, skating was good, and the boys were in high glee. But a few days before Christmas the weather became warmer and the ice softened; still their faith wavered not. On Saturday, two days before Christmas, horseloads of green boughs and mistletoe found their way into the hospital. These, when judiciously distributed, worked a wonderful transformation in that abode of suffering. Sunday was a quiet day surcharged with expectation. The services in the Hospital

were given a distinctively Christmas flavor, and all were led to special rejoicing by the news, received late the night before, that His Majesty the Emperor had sent a thousand dollars to help the sick and afflicted, wishing them a happy Christmas. Fervent prayers went up to God from many a Korean lip and heart for His goodness in revealing to their country the mystery of the Christ and His saving power. Nor did they forget to ask for a blessing upon His Majesty the King.

At last it was the very morning of Christmas day. The four Avison boys were up bright and early. Many were their shouts of joy; the weather had turned cold in the night. The ice had been strengthened and Papa could go skating! They could scarcely await the completion of the time honored custom of gathering the entire family in the parlor around the Christmas tree, servants and all, there to witness the unloading of the presents by Santa Claus. Morning prayers, for once, to the boys, was a questionable performance, even if the singing was unusually appropriate; but when ended the expectant group crowded near the parlor door to rush in pell mell as it opened. Even Baby Edward only six months old was brought down to see the pretty things.

The distribution over, the Doctor managed to slip away, while the boys were engrossed with their new presents. He proceeded to the Hospital, there to put in motion the final plans for the day. The three West rooms in the basement were cleared for action. Tables were improvised in true Korean style, long and low, so that the guests could sit on the floor along either side and easily help themselves from the good things to be supplied. All the Hospital staff was pressed into service. Some worked in the kitchen; others in the laundry, the stoves of which were added to the culin-

ary department for the occasion. Boys were sent hither and yon for this delicacy and that,—Korean, Japanese and foreign.

In the midst of it all, the Avison boys rushed in and claimed their father for the long promised skate. They carried him off in triumph. In fact, they came near carrying off their mother too, that she might be a girl once more and skim like the wind over crystal fields. But they compromised by taking Mr. Moore and his three boys. They made a happy crowd, all talking at once, and trying to see which could boast the loudest of what they were going to do on the ice. It was not far to the paddy fields and soon the whole company were slipping, sliding and skating about to the immense delight of a large crowd of admiring Koreans. An hour thus spent made the Doctor think that he had been a boy long enough for one day. He discovered that he weighed more than he used to do, and it was a good deal like work pushing himself around on skates. He accordingly raised the cry of "Dinner" and by that means succeeded in getting the boys homeward bound.

Returning to the Hospital, it was discovered that all was life and bustle. Odors of strange viands pervaded the atmosphere and happy smiles wreathed every face. At the house, a combination dinner was spread. The Moore family had sent down their dinner and merged it into the Avison's. Mr. and Mrs. Clark dropped in to join the crowd, making fifteen in all. Everyone was happy—plenty to eat and good appetites for sauce.

By 3:30 the spread at the Hospital was ready. The assembled host one hundred strong were impatient for the fray. Besides the Hospital people, there was a representative from each of our city churches. No long speeches were indulged in, but just a simple grace in Korean by Mr. Moore and then the attack



began. Such a sight! Not to mention the noise! Korean *yangbans*, high class ladies, doctors and students, with aprons on, *serving* out food to boys, coolies, beggars, poor countrymen and the lowest hospital servants! Where else in all Korea could such a sight be revealed. What other power than the power of Christ could ever bring such a thing to pass! And so they ate and enjoyed it. When they could eat no more, they had their pockets and aprons filled with oranges, nuts, candies and cakes.

At intervals during the meal Mr. Moore tuned his (jews)harp and delighted the diners with sweet music. Mrs. Avison and the boys sat down on the floor with the Koreans and joined them in the feast, while the Doctor presided at the operating table, this time, however, carving only a roast of beef. Darkness was settling down before it was all over, and everybody said that it was a rare Christmas treat. The Hospital boys sat up late discussing it and living it all over again in story.

Subsequently a memorial of thanks was sent to His Majesty for his part in it; and we all thanked God and took courage, going forward in the hope that the coming year may be the best that we have ever known.

### Atop a Pack Pony.

*From Personal Report of Mrs. C. E. Kearns, September, 1905.*

October 28th, I left with Mr. Kearns for a trip over the Sak Ju circuit, visiting seven groups of Christians and traveling 260 miles on horseback. It was my first attempt at riding a pony, and it was with fear and trembling that I first mounted the pack. I had heard of so many tricky ponies and of so many backward somersaults that for the first mile or so I clung to the rope under me which served to tie the load securely to the horse. But I gradually grew bolder, until I became

so interested in the scenery that I forgot I was riding a pony. The pack was so high and the pony so far beneath me that unless I looked down I was not conscious of being on a horse.

The groups we visited were mostly small ones, and while Mr. Kearns was examining for baptism and the catechuminate and settling the troublesome questions they always have for him I met the women and had Bible study and prayer with them. We usually had to spend some time in getting acquainted, for I was the first foreign woman to travel over that mountainous circuit and the groups are so far from Syen Chyun that the women have not been able to attend the classes here. So I satisfied their curiosity first by letting them feel the material of my dress and by answering their many questions as to how old I was, where I had come from and why, whether my parents were living, if I had any babies, etc., etc. I was always glad to tell them all about little Joe and how he had died just before I started on this trip, and many a mother's eyes filled with tears out of sincere sympathy. I found these mountain women densely ignorant of the simplest truths of the Gospel, but they were so eager for every little grain of truth that it was indeed a pleasure to teach them.

At most of these places all the pastoral work could be done in two or three days, so we were almost constantly on the move; but at Sak Ju we held a six days' class, I teaching the women, while Mr. Kearns studied with the men. Sak Ju has always had the reputation of being a very wicked little city, about one third of its inhabitants being soldiers and dancing girls. The sight seems had always been so unmanageable that it was thought best not to send our single ladies to hold classes there until after a married woman had opened the way with her husband. I had that privilege, and we were glad to



report that we had almost as quiet and peaceful a time there as at any of the groups on the trip. The women of this church are stronger than the men, and had been pleading for a class for a long time, so they welcomed me with open arms, and we had an interesting and profitable study in the Gospel of Mark, with about thirty-five women in attendance. Very pathetic were their farewells and their requests for me to come again next year.

We were literally buried in the mountains that month. Our rock path—we had very little road—was a succession of ups and downs. One pass I remember we were an hour climbing, but the view we had after reaching the top more than repaid us for the tiresome ascent. To stand at the top of one of these high passes and look down on our little narrow path winding for miles beside a brook in the long narrow valley, with ridge on ridge of mountains succeeding each other as far as the eye could reach, made our hearts fill with rapture. It made us glad we were living, if but to see such a picture.

We reached home November 22nd, in time to prepare for Thanksgiving dinner. We entertained the station that day. Had a thanksgiving service at noon instead of the regular lunch, and then feasted at four o'clock. The evening was spent in singing the national songs, playing games, and having a good time. Christmas day was spent at the Sharrocks home. There was a Christmas tree for the children, big and little, a four o'clock dinner, a large bag from which Santa Claus dispensed gifts to all, and a pleasant evening spent in enjoying the lighted tree and playing games.

December 26th, Mr. Kearns and I started for Pyeng Yang by pony again. Mr. Kearns was to help in the winter class for men, and I was to have some work done on a tooth that had been causing a great deal of trouble. I was very glad indeed to see Pyeng Yang in the busy

season and get an idea of the working of the station. While there I conducted the opening exercises at the boarding school for girls and women. I was especially interested in the women's Sunday School and in Mrs. Moffett's catechumen class.

February 27th. found me again traveling, this time alone, going to assist Miss Samuels in the class at Eui Ju. The class was from the first to the eighth of March. Owing to the disturbed condition and the great number of soldiers at Eui Ju, the attendance was not as large as we expected. One hundred twenty-eight women were enrolled. We divided them into two classes, Miss Samuels and I each teaching twice daily, besides singing and calisthenics, and taking our part in the evening services. Korean women are natural orators and often speak more eloquently than many Americans who have had years of drill.

At the close of this class I joined Mr. Kearns, who was then at Sin Chang, a large group about twenty miles from Eui Ju. I traveled with him all over the western Eui Ju circuit, visiting nine churches, most of them large and all of them growing beyond their present quarters. I found these women very different from those met on the former trip. They are bright and intelligent and ready for advanced study, having attended the classes at Syen Chyun and other places. We studied John's Gospel in this circuit and I had to answer many difficult but reasonable questions. I was so glad for the opportunity of visiting this interesting Eui Ju circuit, with its wealthy families, advanced stage of civilization (in comparison with other parts of the country), and its numerous churches, often not more than two miles apart.

We reached home March 21st, after a most tiresome and dusty journey from Eui Ju. In all I traveled 660 American miles, all by horse except 50 miles or so, and visited 15 churches.

### The Conversion of a Sorceress.

BY MISS L. A. MILLER, CHOSŬLPO.

While holding a Bible study class in the little village of Poo Pyoung, I became deeply interested in a woman who sat daily directly in front of me, listening to the teaching of the Word. It was the peaceful happy expression on her face which led me to ask her how long she had been a follower of the "Jesus doctrine." "Just three months," she replied. Before she had time to say more, "Martha," her spiritual mother, began the story with much enthusiasm.

For five years she had been a sorceress—an obedient servant of Satan, walking up and down the country searching for the sick and distressed ones upon whom to practice her works of magic. So busy was she that all the household cures were left to her husband. He took the mother's place in the home, preparing the rice and comforting the hearts which were troubled because of the long absences of their mother from them. When she returned to her home it was only to be more surely under Satan's control and usually under his wrath. Satan never rests nor does he want his followers to do so. As soon as she would lay her tired body down to rest, her muscles would become contracted, her hands clinched, her eyes set and for hours she would remain in a semi-conscious condition. Upon regaining consciousness, the devil would say to her, "Why are you lying here? Go out and be about your work." At such times how she wanted to loose herself from his power! More than once did she burn her body with red hot irons, thinking by so doing the demon would become offended and take his departure, but she soon found that his is not a sensitive nature.

After five years of such service the Christians of that neighborhood banded themselves together to pray for and with

her. Every night they went to her home. At this point in the story the woman herself said "I can not tell how peaceful I felt when those hymns were being sung." But the devil was always displeased and said that he refused to listen. On the memorable night, just before being loosed from the power of the "great devil," in agony of mind she rolled upon the floor, beat her head with her hands and pulled out locks of hair. Repeatedly and in decided tones she said, "Depart from me! Depart from me!" All night long the Christians prayed and sang with her. At the time when light was breaking through the eastern sky, there came the light of the Lord Jesus into her troubled heart.

I said to her, "How did you know that it was Satan who was leading you? Did you see him, or did you hear his voice?" She answered, "You know, teacher, when we believe in Jesus, He gives us the Holy Spirit and we *know* when *He* is leading us, though we can neither see nor hear Him. So it is when Satan is in our hearts. We *know* it is *he* who is leading us. O! I am so happy now, and all my family believe in Jesus, the Savior of the world."

### Enthusiastic Conference.

BY REV. R. H. BISHOPHAM, FUSAN.

Enthusiasm unbounded, enthusiasm deep, enthusiasm strong! The officers' class held in Chilwun, South Kyung Sang Province, December 6-14, was nothing if it was not enthusiastic. The helpers, colporteurs, leaders and treasurers in connection with the American work in South Kyung Sang Province, about 40 in all, were met to study, discuss and plan. We had enthusiasm in the music, taking for our class song a translation of "Are you washed in the Blood," made by Mr. Ko of Fusan, and we sang ourselves hoarse. We had enthusiastic preaching, for Elder Choo, of Pyengyang, is a mag-

netic speaker. We had enthusiasm in planning to capture our half province for Christ, and 937 days of free preaching to the heathen were subscribed one morning, and it was determined to press the matter of volunteer preaching on all the congregations under our care. We were enthusiastic as we found that in seven counties of our province groups of Christians had sprung up for the first time within the year, and that our church had grown 40 % in size. Enthusiasm grew as we decided to send out a native missionary to heathen communities this year. It grew more as we thought of sending men to Seoul next year to attend the September meeting of Council, and the expenses of two men were rapidly agreed on, and Messrs. Su and Kim of Fusan, with Helper Pang as alternate were selected, the first time we have ever tried any representative move of this sort.

We discussed marriage, that topic of so much importance to our church, and after conference together, formulated several rules in addition to those already adopted by the Korean church as a whole. Here are a few. "Do not betroth children before they are of a suitable age for marriage." "Although parents must generally arrange for marriages, they must not force their children to marry." "To wait two or three years after the minimum age allowed by church rules for marriage is much better than to hurry marriage." "Baptized girls must not be engaged to unbaptized boys." "Widows and widowers must have the marriage ceremony as well as those marrying for the first time, and they have no more right to obtain unbelieving companions than those marrying for the first time." And many other rules were decided on, some of which would be meaningless to American readers—so different are marriage customs here—all rules growing out of a felt need.

The mourner's big hat found no one to defend it, and so it will go. Several men said, "I will never wear it," and others, "I will tell my sons not to wear it." This badge of sin, proclaiming "I have killed my father," or "I have killed my mother;" a bad thing also because it is heavy, a fine play thing for the wind, a hindrance to a man in his business and church work; this conical and comical hat seems to have fallen into sudden disfavor, and the sooner it disappears from Christian heads the better.

It was easy to see that our leading Christians have grown much during the year. They are now men of convictions, knowledge growing, stamina increasing, not leaning on the missionary so helplessly as before, advancing in grace, developing in power. I never was quite sure before that there was real backbone and grace in the Korean. Christianity is making some men real men, and the church is growing fast in numbers and in power.

New enthusiasm, unbounded, deep and strong! Southern Korea ought to take long strides ahead this year.

### Native Workers in Korea.

BY REV. W. B. HARRISON, KYUSAN.

Having seen recently some timely articles showing the necessity of developing the native workers rather than expecting to reach the mass of the people through a large increase of foreign workers, it has occurred to me that the friends at home might be interested in learning more of what is being done along this line in Korea.

I am not prepared to speak of the work of the Methodist Church, and of the Presbyterian outside our Mission (the Southern Presbyterian), I can speak in general terms only.

At the last meeting of the Presbyterian Council there were reported 540 congregations under the charge of 46 min-



isters. Our Mission reported 65 congregations and 9 ministers. As each congregation has preaching from once to three times a week and many of them have Sunday school, it appears at once that a great many native workers must be employed to conduct all of these services, not to speak of going out to preach to the heathen.

The salaried helpers will average about two to the minister, while the service of the others is entirely a labor of love and most of them are poverty stricken. They cannot buy books, they cannot give much time to study. How to develop them is a serious problem.

The general plan has been to have training classes for them once or twice a year for two weeks or a month at a time.

Our last annual meeting planned for three grades of classes.

The first class is to meet at Kunsan Jan. 1st. and to run three weeks. Only leaders and active church workers are to be enrolled.

From the three stations about one hundred and twenty five attendants are expected. There are to be four divisions according to advancement. Besides the members of this station, brethren from Chunju and Kwangju and from Pyeng Yang of the Northern Presbyterian Mission are expected to assist in the teaching. Each attendant is to pay his traveling expenses and about two thirds of his board.

We are praying for and expecting a great blessing at that time.

The second grade classes are to be held at each of the three stations for their respective constituency. In these classes any member or catechumen may be enrolled. The attendance will probably be a hundred or more in each.

Classes of the third grade are to be held in as many of the churches as practicable and the more advanced helpers may be employed as teachers.

Five of the helpers have been admitted as candidates for the ministry. Four of them have taken the first of the five year course at Pyeng Yang, while one of them is attending the academy at the same place. The need of native workers is probably felt more by the missionary than by any one else. To develop them strenuous efforts are being made. The amount of patient laborious teaching that it takes to make of these men strong intelligent workers who can be trusted to build alone is appalling, but by the enlightening and sanctifying power of the Holy Spirit it is being done and that at a gratifying rate.

At this revolutionary period of all things Korean, the strength of the workers is being tried almost to the breaking point. While not forgetting to be grateful for the reinforcements that have been sent out during the last two years, we hope that the Church at home will not stop to congratulate itself on what it has done, but will press on till the work so gloriously begun shall have been completed.

### The Land of Opportunity.

BY REV. A. W. WARREN, SONGDO.

The world is thinking of Korea as the arena of one of the greatest political experiments of the age. Disclosures of national incompetence and official corruption have aroused generally either a feeling of disgust for Korea and Koreans or else a feeling of pity and a realization of the tragic in the fate of this unfortunate people. I came here three months ago without knowing very much of the country, the most prominent fact in my little store of information in regard to Korea being the desperate need of the people. I had before my arrival leaped of their



country has been more than sufficient to change the centre of my thoughts in regard to Korea. It seems to me the most significant fact in Korean affairs at present is neither the degradation of the people nor the unique political condition. It is the almost unparalleled opportunity which this country presents for effective missionary work along evangelistic, educational, medical, and industrial lines. This opportunity consists in part, first, in the unusual hospitality the Koreans are showing to the Gospel; second, in their native power of insight into spiritual truth; third, in their effectiveness in preaching the Gospel to others after they themselves have been converted; fourth, in their eagerness for knowledge and improvement of every kind.

This responsiveness to missionary effort is a truer indication of the future of the country than is its present condition. Paul went to Corinth and established a church among the lowest and vilest. In less than three years he addressed to them and presumably they had sufficient ethical development to appreciate that sublime exposition of the spirit of the Christian life contained in the thirteenth chapter of First Corinthians.

The hospitality the Koreans are showing to Christianity is more prophetic than the failure of the Korean Government. In the end the nature of any Government is determined by the character of the people governed. If the people are righteous it is only a question of time until a just government shall prevail. Righteousness exalteth a nation, and the Gospel of Christ has in it the power to make any nation righteous. While the Korean officials are despairing of their country even unto death, the star of its hope is rising in the shape of Christian churches and Christian schools.

Truly the field is white unto the harvest. As one of the new missionaries, I thank God for the pioneers who have

labored long to prepare this field and I am grateful to the Lord of the harvest for the privilege of sharing in the reaping.

### A Convert from Buddhism.

BY REV. R. M. CARL, CHESMULPO.

Mr. Yun Chung-il, the colporteur who is traveling on the islands near Kyo-long, has been instrumental in raising up Christians and work on twelve large islands and has made it possible for me to go in and reap a bountiful harvest. He reports many interesting conversations and conversions among the heathen with whom he has worked.

On the island where he lives he chanced one day to enter a Buddhist temple where a number of priests with shorn hair were doing their daily round of prayers and sacrifice to the image of the sacred Buddha which adorned the temple.

Singling out a bright looking young priest he fell into conversation with him and tried to convince him of the folly and wrong of such service as he was offering to this false god. In the course of the conversation he succeeded in getting the priest to buy a copy of John's Gospel. This he read with much interest, and a few days after walked all the way down from the temple to where Mr. Yun lived to tell him that he had decided to give up his worship of Buddha and to worship God, and that he was going to attend Mr. Yun's church every Sunday. Thus the entrance of the truth gave light and made this priest decide to become a follower of the true and living God.

### "Like Heaven."

*From Personal Report of Mrs. S. A. Moffett, September, 1905.*

I made a short trip to the country during the first week in November, hold-

ing a class with the women of the An Yang Kol district. Twenty-six women came from eight villages. One gray-haired woman of seventy, a cripple unable even to stand, was brought in a chair from the mountain village some ten li away, and with each day and each study hour her happiness increased, and great was her delight in being among other Christians, and her joy in hearing the truths from the New Testament. She is the only Christian in her village, bearing witness amid the ridicule and persecution of her relatives and neighbors, and having no Christian fellowship except when a Christian woman from a neighboring village goes to her home and they two hold service together. So that the class was to her an event of years, and she said it was "like heaven."

### Figures that Speak.

The Pyeng Yang station of the Northern Presbyterian Mission reports the following summary of the work of that station for the year 1905.

There have been 883 adult baptisms and 1,577 catechumens received in connection with the work of this station this year.

Eight theological students completed the second year's course of study. The advanced class of eight took the third year's course and a new class of fourteen took the first year's course.

The 122 country classes for men enrolled 4,444 persons including more than 467 women. The city class for men enrolled 1,000. The country classes for women had an attendance of 777 and the city classes enrolled 800 women.

There are 44 primary schools for boys with an enrollment of 707, and 8 primary schools for girls with an attendance of

178. Twenty-four girls attend boys' schools.

One hundred and two students attended the Academy, four of them forming the second graduating class. Five hundred and twenty-one thousand, two hundred and seventy pages were printed on the press.

The Advanced School for Girls and Women enrolled 50 pupils.

Nine thousand nine hundred and sixteen patients were treated in the hospital and dispensary and more than 251 calls were made. The medical class numbered the full six allowed by mission rule. Twenty-two new church buildings are reported.

The total number of communicants in Pyeng Yang field is 5,468 and there are 3,841 catechumens.

We report 3,592 more adherents than last year, the total figure now standing at 16,744.

A noteworthy and remarkable increase will be noted in native contributions. For church and school purposes Yen 14,967.00 was received. Last year the total was Yen 9,175 so you see the rate of increase was nearly 60%. Yen 14,967 is about \$7,483.00.

### Sorai Beach.

It may interest our friends in the various Missions to know that a definite movement is on foot to establish a summer resting place for our missionaries in Korea. The need of such a place for rest is felt by every individual foreigner here and ought to furnish fellowship and pleasant intercourse with friends outside our usual daily associates. Moreover it should be as far as possible removed from the scene of our daily work, and yet not so far away that it will be in-

accessible. It should be healthful and, as far as possible, homelike. It is believed by those who have visited Sorai Beach that all these conditions are met by that location. It also affords many more attractive features which cannot be enlarged upon here.

Sorai Beach is situated on the southern shore of the main promontory formed by the western arm of the Province of Whang Hai. The Yellow Sea beats unchecked upon its long reach of white sand. The "Point" affords nearly a mile of cliffs partly surrounding a small plateau varying in height from forty to sixty-five feet. From this latter the view is superb in every direction. Southward, out to sea; eastward, up the bay twenty miles to the mountains; northward, across a gently rolling plain three to five miles wide to a range of mountains varying from five hundred to nearly two thousand feet in height; northwest and west, across a wide bay with a beautifully curving beach for its shoreline and thence to a sawtoothed range of mountains behind which the summer sun finds a resting place when its daily course is run; westward and southward, through an arc of sixty degrees, the sea view is unbroken except where an occasional island lifts its rocky mass. Of these Great Blue, Lesser Blue, White Wings and Ramesses are the most prominent. They vary in distance from five to twenty-five miles.

The harbor and anchorage are good on the eastern side of the "Point." The beach starts inside of the western arm of the "Point" and sweeps in a three mile curve northwestward. Its slope is gradual so that bathing can be indulged in at any stage of the tidal flow. There is no sign of mud to disfigure the view even when the tide is at its lowest. In fact with the tide at its full ebb the bather never can get out beyond the sandy bottom. The shore around the "Point" is

rocky and irregular. The tides are usually from six to eight feet in height.

Sorai Beach is halfway between Pyeng Yang and Chemulpo. Last summer a good steamer made regular trips and built up quite a trade which promises to increase each year. There are at present two good Korean houses on the "Point," three others in process of erection, and it is expected that several more will be put up during this year. There are already twenty seven building sites sold and choice locations ought soon to be at a premium. Each of the following persons have purchased one or more lots:—Messrs. Avison, Bernheisel, Blair, Bunker, Clark, Hirst, Hulbert, Koons, P. S. Miller, S. F. Moore, Scranton, C. E. Sharp, Sharrocks, Swallen, Whiting, H. G. Underwood, H. H. Underwood, and Misses Kirkwood, Samuels, Straeffler, Tate and Wambold.

A company has been formed with the following Board of Directors:—D. A. Bunker, J. W. Hirst, H. R. Hulbert, E. W. Koons and H. G. Underwood. The secretary, Mr. Koons, will gladly supply any information which may be requested by those desiring to know more of this matter.

It is hoped that Sorai Beach may become a Korean Asbury Park, a Cottage City, or a Northfield, and that not only the missionary body but the natives themselves may be indirectly helped through us.

J. W. HIRST, Treasurer.



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### Christian Education for Korea.

BY REV. C. B. HOUNSHELL.

The time has fully come when every honest thinking man in Korea is confronted by a great problem:—the education of the people of this country. Let us consider three questions. What kind of education must they have? Who will do it? How can it be done?

*What kind of education must they have?* Educational institutions are the light of any country. Tell me what your education is and I will tell you what your people are. Korea's education has been in the past. She studies the Chinese classics, good in their way and in their day; but anyone who looks around in Korea will see the fruits which they have borne. Korea has lived in the past. She has thought more about protecting an ancient tomb and sacrificing to the dead than she has thought of protecting the present and doing something for the living. She must now have something more than Chinese classics.

After a Rip Van Winkle sleep of centuries, Korea is waking up, rubbing her eyes, looking around and asking "Where am I?" She is crying for help, wisdom, knowledge and power.

Korea has a few small schools and some teachers doing honest, faithful work; but nothing adequate to the situation. The schools where nothing but

Chinese characters are taught have proved their futility. The few Government schools, including schools of foreign languages, are totally inadequate. They are not sending forth educated men. Students must have something besides a foreign language. Many of the Koreans have the idea that if they can speak English, Japanese or French that they are educated men. But this is a distorted and superficial conception of education. True education makes a man a better man, a stronger man, a more useful man and not a conceited one.

"A little learning is a dangerous thing; Drink deep or taste not the Pierian Spring." Korea needs an education that will save her young men; an education that will purify and strengthen the will, inspire the heart and teach them how to do things.

Korea needs industrial education. Hon T. H. Yun says that education for the Koreans must be industrial. They can no longer spend a lifetime memorizing Chinese characters, and, at the same time, hold their own in business, with the present influx of Chinese and Japanese into this country. Already the Koreans feel keenly their lack of industrial education. Chinese and Japanese are building the good houses, carrying on the mercantile business, doing the banking and, hence, getting hold of the money. The Koreans must learn to do all of these things for their own people. They should learn to do scientific gardening, farming, fruit growing, and conduct their own mining operations. They should be able to develop their own resources and enrich their own people. This, I believe, can be done by industrial education.

The young men of Korea, also, need literary and professional education. They need to learn all the Western sciences until they have a broad liberal education and, after graduation, they need



schools to fit them for the useful professions. Those who would enter the ministry need a Theological Seminary in which they can be well trained. Soon it will be in Korea, as it is in the West, that a man cannot step from the plough into the pulpit and hold his congregation. The people will demand a better grade of preachers—trained, well equipped men. Oh, how we long to see the native Church equipped with a strong native ministry! The Koreans are demanding and will demand, more and more, medical schools, law schools, schools for the preparation of teachers and all kinds of schools such as other countries have. But, with all, education for Korea must be Christian.

*Who will do it?* The work of Christian education must be done by Christians. Therefore, the burden of the work for the Koreans falls upon the missionaries as leaders and upon the native Christians as they can be prepared. Facing this obligation, what shall we do? At this time the Church is doing some good educational work. There are about 4,000 pupils in Christian schools. But what is this compared with the millions that are growing up in ignorance and darkness? Or even what is this compared with the size of our Christian constituency? Every town and village ought to have its Primary School in which the children get a good thorough primary education. In each mission station, a Middle School should be established and taught by one or more of the missionaries. All of these schools should be preparatory to a large well equipped College or University, which should be located in the vicinity of Seoul, the Mecca of the Koreans. This school should meet the demands of the young men who want the best equipment for positions of usefulness in the country, in the church and in the state—the young men who are to be the scholars and leaders of the future.

Korea ought to have an educational plant worth at least one hundred thousand dollars (U. S. gold), this to be enlarged as the exigencies of the future demand. In this institution all branches of Western science and the various languages should be taught in the academic department. And even now there is a demand for at least two university departments: namely, theological and medical. Others should be added later.

Since Korea has no university, the field is open to us to step in now with a Christian university and mold the education of Korea and leaven it with the teachings of Christ. *How can it be done?*

Perhaps one Mission, alone, will never establish such an institution as this. Whether any one of the various missions now at work on the field could or could not establish this institution we do not know. We do know that they have not done so, and we hear no promises for the future. But the Presbyterian and Methodist Missions by a united effort can do this; and, if it is possible, it is their bounden duty. These Churches, combined, could call upon the Koreans in such a way as to command their respect and enlist their financial interest.

The first money should come from Korea—from the missionary body. We who are the most interested in this cause would be glad to have the privilege of making the first contribution. Then the native Church will contribute. The Protestant Church in Korea will soon have a constituency of 100,000 people. Then moneyed men of this Empire who desire to educate their sons and who are anxious to establish schools, but who have no definite plan, would naturally be attracted by such a plan and stand by it with their money and their influence. A Korean friend recently entered my study and I told him my desire to see such an institution in Korea. He said: "Nothing could be better. I have just sent \$800 (U. S.

gold) to my brother who is in school in America. This is very expensive. I have a younger brother and one son whom I wish to educate in America; but if you will establish such a school here as they have in America I will bring the boys and the money and put them in your school. Many Korean officials and rich men will contribute 100 yen, some 500 yen, and some even 1,000 yen to establish such an educational institution for the young men in Korea." Finally would it be unreasonable to suppose that His Imperial Majesty, the Emperor of Korea, would be interested in such an educational institution and give it financial support?

The second money should come from the Mission Boards, each sharing its proportional part. If during the next seven years, each Korea missionary going home on furlough should raise one thousand dollars for his Mission Board to put into this institution, it would not overburden the Boards and the establishment of the institution would be assured.

The third money would come from one or more moneyed men in America who might not care to contribute to a purely denominational institution, but would contribute to a great educational plant that promises to be such a benefaction to the people of Korea. If Mr. John Wanamaker contributes one hundred thousand dollars for Y. M. C. A. buildings in Korea, Japan and China, is there not some benefactor who would come to the rescue of such an enterprise as this?

This institution could be controlled by a Board of Directors appointed by the several Missions interested. Also the native church should have a minority representation on the Board, thus putting, as far as possible, the responsibility of the work upon them and eliciting their hearty co-operation.

We have at present a Union School in Seoul which is being operated jointly by

the Presbyterian and Methodist Missions for the education of boys and young men. My hope and aspiration is that this Union School will develop into the institution described above.

It may cost ten years of hard work to realize this ideal; but I believe it can be done. It will be a city set on a hill sending light and truth into every part of this Empire. If we seize the opportunity of the hour and command the educational field with such an institution, it will pitch the tune of education for Korea to the teachings of Jesus. If we fail to do this, Korea will by some means have education, but—without Christ.

The clock has struck twelve, the hour has come. This is the high noon of our opportunity. All the treaties, all the wars, all the preaching of the Gospel have converged to make this the hour of crisis for the establishment of the Kingdom of God in Korea.

"We are living, we are dwelling  
In a grand and awful time;  
In an age on ages telling:  
To be living is sublime."

This thought which has developed in course of conversation with natives, with missionaries, with interested friends of Korea in the homeland and with Mission Board secretaries, is submitted to the missionary body, and all who are interested in the education of Korea, for their careful and prayerful consideration. If you think the suggestion worthy, will you not take the matter up and push it to a successful consummation.

### "For Thine is the Power."

BY MRS. EDITH F. MORSE, HAM HEUNG.

I wonder how many readers of the KOREA MISSION FIELD know there is a city called Ham Heung containing about forty thousand souls, most of them unsaved, away off up in Ham Kyung province, in northern Korea, of which it is the capital. I wonder if you know there is only one missionary and his wife with two single ladies doing mission work in

that city and its surrounding territory.

Those who have the General Council's Prayer Calendar will find us there, and I want first of all to ask that you will aid us by your ministry of intercession. Especially plead that we may be sent much needed fellow workers to help overtake the rapidly increasing demands upon us.

As I have said, many of you know nothing about our little church away up here; but O! God knows about us, and so richly has He been showering blessings upon us that the burthen of our song continually is

"I will praise Thy Name; for thou hast done wonderful things."

Spurgeon once said, "They say miracles are withdrawn, but the Holy Spirit is the standing miracle of the Church of God today." I never quite understood this until, like people of old, I *saw*, and now the sweet mystery seems very clear and simple.

The first of the Korean New Year was the time fixed upon to be set apart for special services; but in Ham Heung circumstances led us to precipitate the date, Brother Gerdine of Wonsan having kindly consented to come up and spend the Week of Prayer with us. A new "Mok-sa" is a rare treat up here, so the Korean Christians were no less overjoyed than we at the prospect. Meetings were planned for morning and night with street preaching in between, the whole trend to be evangelistic. After our Brother's arrival, however, it was decided rather to hold meetings for the Christians and those who had begun to attend our church, about three hundred in all, with a view to deepening spiritual life. Every morning and evening during the week men, women and children gathered together, Brother Gerdine conducting the services.

From the first the interest was marked. The people were evidently hungering for strong food, and as I have said never be-

fore did I realize the miracle of the Spirit's teaching as shown during those wonderful days. The morning service often continued on through the afternoon and ten, yes and eleven, o'clock at night found untiring eager souls waiting before the Lord. As far as possible all other thoughts were put aside and a spirit of constant prayer preserved. Special meetings were also held for prayer with those who so earnestly sought the Spirit's anointing.

I have heard it said that Koreans are *impossible*, one cannot lead them to "Higher Ground!" They are so dark! If they get saved that is as far as one need expect them to go. Friends it isn't true. We have *seen*, and we *know* that we can pray them down to the depths and up to the heights.

Such conviction of sin! Even the stupid ignorant women, whom we, in the smallness of our faith, feared could not understand, were manifestly taught of the Spirit.

What pen could picture that gathering of dark-skinned brethren and sisters just out of the depths of heathenism, gazing through the revealing Light of the Holy Spirit upon the blackness of their sin! Can we, born in Christian homes, form any conception of their agony! See the face of that strong man as with husky voice he tells of how he had stoned the mother who bore him, desecrated every holy relationship and sunk into the vilest depths of sin. Turn from him to that dear wee girl quivering with sobs because she is so great a sinner in God's sight. She has beaten the drum for a sorceress, and even since she has become a Christian, she has disobeyed her parents and teacher. See that weeping sister who can only whisper "Aphuo," "Aphuo," "It hurts, it hurts!"

Perhaps you will say it is only the result of emotional preaching. No, for the speaker has given his message in the



quietest, gentlest style, and much was direct quotation from the Word. It was the Miracle of the Spirit convicting of sin.

But there is a brighter picture, more wonderful and harder still to paint: the consciousness of that sin forgiven, the happiness of complete surrender, and praise God, the Baptism of the Holy Spirit.

The very simplicity of their faith makes this experience easy. The struggle was in no case a long one and through the prayer of faith many received of the fulness.

I wish you could have been at that Hallelujah Meeting. Surely this is the best picture of all and not the least part of the Miracle. Such manifest joy and exulting faith! (I suppose if we had been Methodists we would all have shouted). "I am so happy," "I cannot conquer my joy," and one after another they sounded their note of praise for glorious liberty, their faces beaming with the glory reflected from within.

O joy! wonderful fruit of the Spirit, sweeter than all else in the burdened, toil-worn Korean woman's soul. Oh, Blessed Comforter! Thou hast come to many, many weary ones and Thy fruit of peace has smoothed out the wrinkles from sin-hardened faces.

And now, readers, let me whisper that these are some of the results of Union in the truest sense of the word. I wish you could have seen this Methodist Brother working for the Lord in a Presbyterian Church. As we sat and listened to his earnest words and saw the eagerness with which he followed the testimonies and entered into the heart histories of our people, we all, Missionaries and Koreans alike, learned a sweet lesson of love. Then, as they gathered about him to say farewell, eagerly requesting him to "stay always" or "return quickly," could one dare even whisper denominationalism in to such ears?

Rather today we rejoice in pointing to our church full of Presbyterian faith and Methodist joy, and say with Brother Hugh Miller of Seoul "you need not be afraid of a Methodist."

"And closer yet and closer the golden bonds shall be,  
Enlinking all who love our Lord in pure sincerity.  
And wider yet and wider shall the circling glory glow,  
As more and more are taught of God that mighty love to know."

### Theological Instruction.

*From Personal Report of Dr. S. A. Moffett, September, 1905.*

Next to the City Church I have given more time and thought to theological instruction than to anything else, not only during the session of the class, but with the committee in planning for the same. During the three month term I gave most of my time to this, teaching the Shorter Catechism for two months to the first year class, giving lectures in Medieval Church History for a month to the third year class, and conducting this class also for a month through an exegesis of First and Second Timothy with discussion upon Church Government. I also gave them examinations, supplemented with lectures, upon their reading of Isaiah and Romans.

With the Council's endorsement of our plans for carrying on this work, our Theological class has become a school which next year will have three classes, with a probable enrollment of forty students coming from all the Presbyterian Missions in Korea.

It is of the utmost importance that these men be given a thorough training, with instruction which takes into account the fact that they are not school boys, but grown men, with all the responsibilities of their family cares and of the



work of the church in which they are bearing the burdens as the practical pastors, evangelists, preachers, and leaders; a work which is taxing to the full their energies and draining all their resources, physical, mental, and spiritual.

I think our three years' experience with the advanced class shows us that by the time it has finished the five years' course as outlined we will have been able to take the next class over the same course in four years, so that while now two years behind, it will be able to finish the course the year following the advanced class, and the course become a four years' course. Later on, when the main part of our candidates for the ministry come to us after completing an academic or collegiate course, there will be needed a readjustment of the curriculum and a change in length of term and number of years required.

### A Trying Trip.

BY REV. A. L. BECKER, PYENG YANG.

Not long ago I received a letter from one of the class leaders in Sin Chang saying that the church members of that place were in trouble. A man who was staying in our native church building as sexton, and who was also a probationer, had gone off to another village, stolen another man's wife and established her in the church building.

In Korea this is considered one of the greatest sins a man can commit, and there is a peculiar mode of punishment meted out to the offender. The bereaved husband gathers his friends and relatives, goes to the house, destroys all furniture and property besides nearly beating the man to death. Sometimes the man dies from the effect of the beating. If the man is not killed in the process, the magistrate never in-

terferes and may even take part if one of his friends is the avenger. This primitive method of getting revenge and delivering punishment is considered wholly legitimate.

Of course it makes no difference if the offender does live in another's home. The building is razed by the furious mob just the same, for they reason that the owner ought to have known better than to have let such a man rent his house.

So you see of what my little group of Christians were afraid.

The leader told me in his letter that the avenger had not arrived, but they were expecting him daily, and were much afraid they would lose their church. He said also that the offender would not leave the church building and that the Christians could not make him go without a disgraceful fight, as he, the sinner, had several big sons and a brother in the house with him. The heathen people added to the discomfort of the Christians by taunting words, such as, "You who believe in being good and holy have those among you who are worse than any of us."

Then, too, a young woman church member met the backslider on the street and began to upbraid him for his sins, with the result that there was a scene. At this you may not wonder that my poor class leader was nearly distracted. There was nothing for me to do but to go as quickly as possible to this place, sixty miles away, in order that I might straighten things out and save the church building. I was so afraid I might be too late that I set out with but little preparation.

It had not rained for weeks before I started, so I did not prepare for rain as well as I might have done, as I did not expect to be gone many days. But I had not been out of Pyeng Yang more than an hour, when a severe wind and rain storm overtook me, causing me to

stop in a little dirty wayside house until it began to clear up. Then having started on my journey again I was soaked in another shower.

I climbed on my pack horse and rode in a drizzling rain until noon, when I stopped for dinner. I ate a cold dinner, as my boy could not get any charcoal to heat up the food. After dinner the sun came out and we started auspiciously, but as fate would have it, about five P. M. another shower overtook us, and although I rode on the pack horse and tried to keep under my umbrella, I was soon wet to the skin. I now began to look for a place to stay all night, as I could neither walk in the clay road nor ride on the already overburdened pony very far. But as it happened to be a day when all good Koreans worship their household spirits, no one wanted to give me a spare room, and I had to worry along to the next village about three or four miles distant.

Somewhat discouraged and tired, I finally found an inn keeper in the village willing to run the risk of offending his ancestors, by taking in a foreigner, for a consideration. Even after getting a place to stay I was in a quandary, as I had not brought a change of raiment and had no dry clothing. But as the Korean mud floors are always heated by several flues under each room, I laid down on the warm floor, and managed to get my clothes dry by turning over frequently and by dint of perseverance; but meantime, the tiny inhabitants of the floor mats found fresh hunting ground, and all night long the tiny things called fleas—I would not hesitate to call them small tigers, judging from their carnivorous instincts—disturbed my dreams.

I arose at 3:30 A. M. and the horse, my boy, my teacher and myself (named in order of importance) had eaten and were wending our way along the muddy path before six o'clock. This may not seem

much of an accomplishment to one in the homeland, but if it is known that it always takes a Korean horse two hours to eat his beans and a native about three hours to get started after rising, you may understand that I had to exert myself.

Mud and streams were my chief foes on this day's trip. The mud was sticky and deep, while the streams were swollen and without bridges. At this time of the year the Koreans always take down the bridges, to save them from being washed away in the rainy season. This custom is all right from an economic standpoint, but rather annoying to the one who is unfortunate enough to have to travel at this season. There are three ways to get across a stream at this time: wade through the cold water, get on a native's back and be carried across in a way hard on the nerves, or get on the top of your little pack horse and run the risk of getting thrown off if your horse misses the ford. I have tried all three. On this forenoon I got on the pack pony to cross a particularly wide stream, and would have gone through without any anxiety if the little beast had not left the usual ford and got into deeper water, out of which he extricated himself with difficulty, and only after I had decided that I was fated to take a cold water plunge.

After dinner we met another little storm at the beginning of which a peculiarly vicious bit of wind turned my umbrella inside out and rendered it useless as a protection from the rain that followed. As I was not far from the English mines at this time I decided to reach that place, rain or no rain, so walked about six miles over two mountain passes, and finally reached the English gold reservation, where I was given a change of clothing, and a good bed for the night. I spent a different kind of night from the one previous.

Arriving at my destination next day without any more serious trials, I found the avenger had not come, and was able to make the family vacate the church premises without any serious trouble, except that I had to stand quite a little reviling before peace was once again restored.

### Sunio.

BY REV. W. A. NOBLE.

I had just taken my seat in a boat to cross the Taltong River, in Korea, when two old people, a man and a woman, climbed in the boat and sat down in the stern. The boat was nearly filled with passengers, and the boatman stood looking at the swollen river filled to its bank. The tide was rushing out like a mill race. He turned a shrewd glance over the passengers. The last addition seemed to promise cash enough to induce him to undertake the slow struggle across.

It was evident by the conversation between the last arrivals that they had just met after a long separation. They talked in the quavering tones of the old, though with animation in their voices, as they spoke of people long known to both.

Finally, the man turned to his companion and abruptly asked, "Does your younger brother believe?"

"No," she replied.

"Then he must believe in the devil," he said, and added, "How did you first believe, and you are old like myself?"

She sat for some time watching the boatman work his way through the tangle of boats along the shore. Twice she changed sides of the boat to escape a blow from a neighboring boat rack. Finally, sitting down on the bottom of the boat, facing her questioner, she began her story, oblivious of the listeners.

"I will tell you how it was. You know how my lot was cast while young

with people of my own social grade. There is nothing at all remarkable about my past. I did not choose my lot any more than I did my husband. Therein I have not been unlike the rest of womankind. It doesn't seem to me that I had much to do with my history either. The warp and the woof have been always so fearfully tangled that I have been unable to follow its thread, much less order its direction, though, I am told now, that I had a responsibility in the matter. I did not think much of my future; in fact, I did not think at all. As I reflect upon the maze through which I have come, I am astonished beyond measure that it is well with me now.

"You know I was married to Mr. Yi when we were children. Perhaps my mother-in-law was as kind to me as I was to my daughter-in-law, though it seems to me I was more just, or else my memory of my childhood is more clear. At least the pain of that period is fresh before me now.

"Some people deceive themselves when rejoicing over the birth of a son in thinking that his advent alone is the object of their delight. In my opinion it is most of all for the service of the daughter-in-law which he will some day bring home.

"I faithfully sacrificed to the spirits, who were of little less terror to me than my mother-in-law. I knew there were a host of them which I was unable to propitiate.

"At my mother-in-law's death I regarded her previous treatment of me as



incidental to life and tried to forget its bitterness. If while living she ordered such pain what might her vindictive spirit do if unpropitiated. I sacrificed to her grave the most, and wept the loudest of all.

"My husband was good to me, unless he had been drinking, and that is as much as anyone can say.

"When I married it was only a few doors to my husband's home, so that all my memory of seventy-two years is centered upon these surrounding hills and that tiled house," she said, pointing to an elevated part of the city we were just leaving. She ignored the straw-roofed hut in which she subsequently told her companion she had been living for two years.

"You remember the time cholera swept over the city and it was nearly depopulated? I lost my parents and all the rest of my father's family, and my children, excepting the baby boy. You lost friends too. That was thirty years ago. My cup was full but not so bitter as at the time when I began to believe.

"Two years ago our son died, and to cover the funeral expenses we sold the tiled house and moved into the straw one. He left us our little granddaughter, who was two years old. She had never known her mother. She was so gentle we called her Sunie. She grew rapidly, and was like a bird flitting about the room all day. Her little tongue kept time all day long with her busy feet and hands, and beneath her chatter there was a sweet cadence like the vespers music at the Yemens at the closing of the gates of the city at evening that fills one with peace and rest.

"She would become quiet sometimes and turn her large, dark eyes to me with a question too profound for me to answer. It made me a little afraid, and I often thought, if she were a boy, what a disciple Confucius would have, but she

was only a girl. I made a little coat of many colors for her. When she saw it she danced with glee. To see her coming in at the door was like the bursting in of the sun's rays that warmed and cheered my old heart.

"Her grandfather would watch her from morning till night. He would sit on the floor at the door and follow her with his eyes as she danced in and out, and was most happy when he could persuade the airy creature to rest for a moment in his arms. She almost made us forget our poverty, and days of hunger were as if we had plenty. When my old arms ached with the daily washing I would think of Sunie and was rested. In times of especial scarcity, when her little appetite was satisfied, then we would eat.

"It was this past summer, and she was nearly four years old. I suppose it was the poor food. Rice had been high, and I couldn't buy much. Such a little thing as she was. She should have been with her mother. Many children had been taken sick. I am old and perhaps I didn't notice she was drooping. But one night Sunie was sick; so sick! I watched her night and day. If Sunie couldn't eat I couldn't either. The neighbors wondered at my attention, seeing it was only a girl; but she was the last of our family. I scarcely knew the lapse of time. I saw finally, one night, that the morrow would be her last day.

"I took her in my arms about day-break and carried her about the room. Her little lips parted constantly in short gasps for breath. I carried her to the door and looked down into the yard where she had played. Her little footmarks were still plainly seen in the soft earth, and a tiny sandal lay near the door—my eyes ached—I couldn't look longer. The sun was rising and I looked down upon the great river and across to the distant mountains. The fog was



moving in long columns up the narrow valleys and was wrapping the mountain peaks in white. I had seen it just so for seventy-two years. The anguish of my heart was bitterly culling in river, mountain, and all that I had held dear to spare the child. Her grandfather stood by with a great hungry look in his eyes. Suddenly there was a quiet, like the breaking of a thread in my loom, and then one more long sigh came from Sunie's lips.

"I knew what had happened. I had heard it many times. I did not look down at her face; I looked away to the mountains, and the anguish swelled within me. I might have stood there forever. The grandfather pulled the little body from my arms and with a trembling sob laid it on the floor. I sat down in the opposite side of the room and watched him run his fingers through Sunie's hair, moaning piteously.

"My heart was like stone. I tried to sob, as custom demands I should do; but no sound would come. The grandfather finally went out and brought in a bundle of straw. He wound the little form in a cloth and then bound it with the straw. I saw each movement of the trembling fingers but could not move. He put the mute bundle under his arm, picked up a hoe from the corner, and stepped to the door; then, turning, looked long at me; his face trembling and white. He turned away and I watched his bent form and stiff burden until they disappeared over a broken place in the city wall.

"I don't know how I spent the next few days. I sometimes knew every little thing that occurred; every slight sound; the chirping of insects, without and within my hut, beat upon my mind. Then, again, I knew nothing and heard nothing. I am old, but only a few light streaks were found in my hair; but with-

in a week it became as it is now, white as snow. I didn't sacrifice to the spirits; they couldn't hurt any more.

"My husband has much changed since then. He often imagines himself a child again and goes about the yard calling for Sunie to play with him. Then, again, he becomes childish and thinks that Sunie has some plaything that belongs to him.

"I have many times stood on a mountain, and watched the sun go down in the sea. He would pause a moment and grow large with apprehension, struggling with the furious waves, and then sink into the deep. Bright sheets of light would linger where the sun had disappeared, and then flee before the deepening twilight. The Wind Spirit would hold her breath in fear, and the smallest breeze would die away. What if the sun should be lost in the great deep; where he travels through the dark. The sight always sent a shiver through me and a feeling of coming evil. That is like the ice that went to my heart when Sunie died.

"In my bitterness I visited the teacher. She greeted me with a smile I did not understand. Death, you know, had also claimed her baby. She told me all about a deep, sweet peace that those who believe in Jesus have; that death was only a dark river, and that Sunie had gone over and would wait for me. I went many times to see the teacher, and one day she sang about the meetings on the other side of the river. Then I believed."

Here the quivering voice stopped.

"Did you find the sweet peace?" her companion eagerly asked.

"Yes," she replied.

The old man laughed softly to himself, and brushed his sleeve across his eyes again and again.

The boatman had been listening, and the tide had carried us far down the river, below our proper landing place.

(可認物便郵種三第日八月七年八十三治明)

# THE KOREA MISSION FIELD.

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## A Group of Local Preachers.

BY REV. E. M. CABLE, CHEMULPO.

The first District Conference of the West Kyeng Keui and Cheang Chung do district convened in Chemulpo last October 15th at which were present a goodly number of class leaders, exhorters and

their Presiding Elder, Rev. E. M. Cable, and his co-laborer Rev. C. S. Deming.

Beginning at the upper left hand corner in the row standing is Hong Seung-ha, who has been a Local Preacher for seven years. Two years ago he went to Hawaii and preached to his countrymen there with good success. Taking sick he was



A GROUP OF LOCAL PREACHERS.

local preachers. This being the first session of a District Conference since the organization of the Korea Mission into an Annual Mission Conference, it becomes an interesting historical fact in Korea Methodism.

At the close of the Conference I took the Local Preachers of the district and had their pictures taken in order to preserve their likenesses as well as the historical fact of the Conference. In the above cut appear the faces of all the native Local Preachers of the district with

compelled to return to Korea, where upon his arrival he was so much improved in health that he again took up the work here. He is a man possessed of a strong personality, and an able leader of men. He preaches what he believes and is fearless in his denunciations of sin, and untiring in his efforts to get men to leave off their sins and believe in the Savior of the world. He is one of the strongest advocates against strong drink and the use of tobacco in every form, placing the latter in the same category with the

former. At present Mr. Hong is in charge of one of the circuits on the large island of Kangwha. Eight churches and more than 500 souls are committed to his care. During the last few weeks Mr. Hong has been called upon to pass through deep waters of affliction and sorrow, but through it all he has exhibited an unflinching faith and trust in the Heavenly Father.

Next is Kwon Sin-il, a Local Preacher of about seven years standing. His life is a living testimony of his profession of faith. Kindness, sympathy, love and patience are graces very marked in his life. Although not so strong a preacher he has a deep, rich Christian experience and lives the Gospel before his fellow men. Last year some of the Christians from a neighboring island came to me and said, "Mokia, (pastor) we know Kwon Sin-il is not a good Chinese scholar but he is a new man and we would like to have him as our preacher." The heathen of his city when learning that I might possibly change him said, "Please let him remain here just one more year." What a remarkable testimony to the life of a Christian preacher in Korea. Mr. Kwon's work is confined to the islands, where he has labored with marked success.

Kim Kyung-il, a Local Preacher of four years standing, comes next in order. He promises to become a strong preacher and pastor. Mr. Kim is a very humble, lovable and attractive person and is a living testimony of what the gospel can make out of a heathen. He has a circuit which he travels faithfully and hundreds look up to him as their spiritual adviser.

Pok Chung-chai was licensed as a Local Preacher six years ago and is today one of the most trusted, steady and careful men in our ministry. Previous to his conversion he was a government official of some repute. The wonderful

story of his conversion and delivery from death would grace any page of church history.

I have watched his career with interest and admiration. In the hours of sore trial and affliction, when six members of his family were taken away one right after the other, his faith was unwavering and he said, "Though he slay me yet will I trust him." When cast into prison for Christ's sake he said that it was one of the happiest occasions of his life, and while in bonds he improved the opportunity by preaching to the prisoners. In the crises of the infant churches he has often been the man for the emergency. His zeal and devotion to the cause of Christ and the church is unswerving and in any crisis that may come to the church he can be relied upon to do the right thing. Mr. Pok is now in charge of a great circuit with probably more than 2000 souls.

Ha Chun-taik was licensed to preach as a Local Preacher four years ago and has served the church faithfully. He has been very successful in opening up new work. His calm, peaceful temperament makes him a favorite with the Koreans. I have been told by the Koreans who know him best that he never gets angry. Mr. Ha's work is partly on the islands, and partly on the main land.

In the row sitting at the left is Pak Sei-chang a Local Preacher of a little more than three years standing and although a young man he bids fair to become a strong rugged minister. Since his conversion he has become an entirely new man in his habits of life. His zeal in the cause of Christ is unbounded and I make no exaggerations when I say that he is the most faithful itinerant I have on the district. The thought of himself is lost in his affectionate love for the brethren and his work for the Master. Mr. Pak has a large circuit in-



cluding eleven churches with a good membership.

Kim Keni-pom next in order is the only native deacon on the district, being ordained deacon by Bishop Moore in 1901. He with Kim Chang-sik was the first ordained deacon in the Methodist Church in Korea. I have worked side by side with him for more than five years and am in duty bound to say that in every instance he has more than proved himself worthy of the trust and confidence reposed in him by the church. There never is any doubt as to which side he will take. He has a deep spiritual nature and has had a marked Christian experience which enables him to not only bring faltering men to a decision but to feed their minds and hearts on the essentials of the Gospel. His life has been a glorious monument to the cause of Christ in Korea.

Son Seung-Yong has been a Local Preacher for four years, during which time he has proved to us the wisdom in placing him in this sacred relation. He comes from the gentry class and with his learning and experience becomes a most valuable addition to our ministry. It was a great struggle for him to give up all the ideas of his exalted gentryism but in doing so he put himself in a position to be greatly used of God in the salvation of this people. For a long time he tried to be a Christian and a yangban (gentryman) but finding the two entirely incompatible he decided once and forever to give up the latter and he came to me one day and said, "Maksa I can call every one my brother now." He is an indefatigable worker and his love for the Church has become a passion. Mr Son is now assistant pastor in Wesley Church, Chemulpo, where he is rendering most valuable service.

Last in order is Yi Yong-Chu, a Local Preacher under Rev. R. A. Sharp

in Chung-Chung province and up until the time he fell from grace was one of our most promising preachers. It is hoped that he will profit by the present discipline and come up all the stronger and better for the experience.

### A Country Trip.

BY E. O. POLLWELL, M. D., PYONG YANG.

Having decided to spend a few days with our native Christians away from Pyong Yang, I left home Saturday morning at half past eleven in a sedan chair carried by four men, accompanied by a man who carried my bedding and food box, and my helper Mr. Kim, for Keni Hen, distant some fifteen miles. The day was bitterly cold, and travelling very uncomfortable although I had on a thick winter suit of clothing, knitted jersey, spring overcoat and heavy winter overcoat. In addition to these things my feet were enclosed in padded cotton stockings reaching to my knees, and my feet and limbs covered with five blankets. Fortified in this way against the cold we travelled to our first stopping place. We had two wide rivers to cross in small boats for there are no permanent bridges across any deep and wide rivers in Korea, though a few stone ones, very crudely built over shallow rivers may be seen here and there. Heavy loads, horses and cattle are taken across deep rivers in large flat bottom boats. In the rainy season every river becomes greatly swollen and flows very rapidly making it dangerous and often impossible to cross.

It was five o'clock before we arrived at Keni Hen where we were made welcome by the group of Christians at that place. Whatever the faults and failings of this people may be, and there are very many, inhospitality is not one of them. Hospitality is one of the national characteristics of the Korean people.

Most of the houses of the poorer class consist of but two rooms each eight feet



square, and a kitchen smaller yet in size. Many houses have but two rooms in all. My quarters must be seen to be appreciated. A room eight feet square, six feet high, two sides only being covered with very dirty native paper, the other two sides and the ceiling having no paper at all, only mud plaster, and cobwebs hanging from every corner and crevice. The mud floor was covered in part with several layers of dirt, and scattered round the room are sacks of beans, buckwheat, old clothes and bedding and various household articles. In addition to these things, by the time my camp cot and bedding are spread out, also my food box you can easily see that there is not very much available space left. My quarters are not heated. You know the people warm their houses by means of parallel flues underneath the floor. The fire is started in the kitchen, and the heat travels along these flues from one room to the other. The first can be made very comfortable, but the heat is about exhausted by the time it reaches the second and third room. The house I am in has two apartments, and in the one next to my own is the master, two sons, my helper, and the man who carried my cot and bedding. It is often a choice whether you will bunk in with this number in an eight foot square room and eat and sleep with windows tightly closed so that scarcely any ventilation is possible, or take the spare room to yourself which though unheated permits you to be alone and sleep in comfort with the door open. In this case I chose the latter.

When I arrived I was hungry, so ordered supper. We are used at home to at least sit comfortably at a table spread with a white tablecloth neatly laid, while around you are scenes pleasing to the eye, but the room I have described to you does not present any such picture. One must shut the eyes entirely to everything around and think of nothing but

the food he is eating. My dining table is the top of my food box and the straw covered floor, and my white tablecloth a piece of native paper, but I make a good supper from the box of supplies brought from home. One of our Bishops once said that he thought the missionaries could easily put a small pack on his back and with but little foreign food live on the produce of the country, but while one can eat an occasional meal, or even subsist for a few days on such a diet, it has been proved by many of our missionaries that such a course is not wise. The ordinary native food consists of boiled millet or rice, raw turnip and cabbage pickled in brine, salt dried fish and red pepper sauce. If one could get nicely prepared native food such as is eaten by the better class of Koreans we might be able to do well, but when one is itinerating in the country such a thing is almost impossible, so that there is no one now who travels any distance but who takes his own food and lives as well as circumstances permit, for at best travelling in Korea is tiresome and disagreeable.

The next day, Sabbath, is bright and clear, one of those beautiful December days so often seen in north Korea. We gathered for morning service in our native church with some thirty in attendance. This building, like every other native country church, was erected without any outside help. Every one is self supporting, paying its own repairs, light and fuel. Very many country churches are not more than thirty to forty feet long by eight or ten feet wide and may be cost in actual cash some thirty or forty dollars, but this nearly always means a great deal of self-denial and sacrifice on the part of the people, and each church has its own leader who without any remuneration takes charge of the Sabbath and weekday services besides teaching and visiting as time permits. I believe that the personal testimony of

our native Christians and self support are two of the greatest causes of the rapid growth and strength under God's blessing of our Korean church to-day. We have at Keui Hem a membership of forty eight. At our morning service we had a profitable time and all thoroughly appreciated it. Afterwards we travelled ten miles to Yo Po. Here our numbers are small. A few years ago we had an attendance of forty, but persecution arose, and the people expected the missionary to protect them from the oppression of the officials, but in this they were disappointed and nearly all left the church. We spent the night at Yo Po after holding evening service at which twelve gathered, and next morning crossed over the river to Nong Kang, five miles distant. There was much floating ice which made it dangerous to be in our frail boat, but after much effort we reached the shore safely.

The people at Nong Kang are mostly well-to-do farmers. Work amongst them was started about six years ago, but with very little result until last year when the son of one of the leading families definitely decided to become a Christian. Other members of his family soon followed his example as well as members of other families, but several were persecuted in many petty ways for their belief, and were ordered by the parents to sacrifice to the spirits of their ancestors. They refused, saying that "Jesus people, did not sacrifice to the spirits. These young men have thrown away all their heathen forms of worship, read and study the Bible, keep the Sabbath and lead different lives to what they did a year ago. What better proof than this that old things are passed away and all things have become new?"

Leaving Nong Kang, beautifully situated in a fertile valley, we ascended the hill and travelled through magnificent country to Pyeng Yang. On our way we

rested at one village where an old man met us with the remark: "Have you come in peace, honorable Sir? Are you a missionary?" After replying in the affirmative he told me he was a "Jesus believing man," but was old and ignorant of the things written in the Bibles and would I be so kind as to explain a certain passage in John's Gospel? Off he ran to his home to bring his testament bidding me await him, and in a few moments returned and I was able to explain the text and clear up the doubts in his mind. It is the childlike simplicity of the people that impresses you wherever you go. The great need in all our work is for missionaries to teach and care for the thousands of young native Christians in all parts of the land. Everywhere you hear the cry, "come and help us." The people are weary of their devil and ancestral worship, and are longing for something better. They are eager for the Gospel. Can we refuse to bring to them the same blessings that we have received? The time is now, as never before, to bring to this people the glorious liberty of the Gospel as it is in Jesus.

### A Dorcas Society among the Korean Christian Women.

BY MRS. C. E. AVISON, SEOUL.

We were needing bed-linen and clothing for the Hospital and it came to me like a dream—why should the Korean women not help their own sick sisters and brothers? At least there must be some among our own Christians who have enough of the love of Christ in their hearts to want to do this. So I had a talk with our Bible woman about it, asking her what she thought about it and telling her of our Dorcas Societies in America, what their object is, the good they accomplish, etc. She thought it would be a good thing so we organized our Society on January 5th and had

eight women to begin with. I had sheets ready for them to make. They consisted of two breadths of unbleached muslin to be sewed (hemmed or top-sewed) through the middle and then the hems fastened in afterwards. I gave each one a sheet to make and, after explaining the purpose for which we had met, telling of the numbers of such Societies we had at home and the good they were doing, I had the story of Dorcas read from the New Testament and then, knowing that, unlike the women of America, they had had little or no opportunity to read and so improve their minds, instead of letting them just talk and gossip with each other, I had our girls' school teacher, who happened to be one of our number and is a good reader, read Pilgrim's Progress to the others as they sewed. They seemed to enjoy it greatly and when she was tired reading we sang together some of the hymns that all were familiar enough with to sing without books. The reader explained as she went along so all could understand, and answered questions, having arranged before hand that questions would be in order at any time as we wanted all to understand and enjoy the story. Before dispersing we had a cup of tea and a piece of cake. Each finished a sheet in the afternoon. All seemed to thoroughly enjoy the afternoon and we hope to have many more such pleasant as well as profitable times together.

Our Bible woman first visits and talks with waiting patients who come to the dispensary every day, telling the same old story. Some listen well and invite her to their home to tell them more, which invitation she is always eager to accept and make good use of, and then others don't want to hear at all. The other day one woman said, after listening a while, "Well, according to your story, my parents and all my friends who have died are gone to hell. What pleasure would there be for me to go to

heaven alone even though it be a good place? I want to go where they are even though it's ever so bad, if there is a place to go to after we die." Another woman down by the big stream where she often goes to preach as there are many women gathered washing there, said, "Why! have you died and come back or how do you know there is a place to go to after we die? It is all nonsense; nobody knows and you are crazy. We are just like a fire, when we die we just go out after a little smoke and that is the end." Again, another woman, who had had her leg amputated at the Hospital and became a believer while here and was visited to see whether her faith was remaining steadfast, said that while she believed all right and had no desire to lose her faith she was being persecuted greatly on that account and could not help wishing that she could just die and go to that good place. "Yes, but," said the Bible woman, "don't you have a responsibility now as well as a privilege. You must not mind the persecution but bear it patiently for Jesus' sake who has borne much for you, and help bring your husband and family to believe this doctrine as you do, so they can go too to this good place." She was delighted and greatly comforted to feel that there was something for her to live for. She cannot walk of course but she is a good reader and now that she is a believer may be the instrument of bringing many to the Savior, more, perhaps, because she cannot go about and do other things which would make her too busy to do this. She visited another woman from Chemulpo the same day, who was on a visit to her friends here. This woman said "Why, I have known of the Church in Chemulpo and that they had many believers but I supposed all could read who went there and as I could not read I did not go, supposing it was not for me." But when she



heard that she could believe even though she could not read and that there was no rice to pay and that there was a good place to go to after she died, she wept, the tears rolling down her cheeks, saying, "Was there ever such love shown to anyone? Can it be true? And is it for me? I am so glad and so happy. From now on I shall believe this Jesus doctrine and try to learn more." Another woman in the same house had heard many times but as yet had not decided.

The Bible woman visits the inpatients individually every day, talking with them and teaching any who cannot read to do so and she visits them in their houses after they leave us, often going many miles to do so. She has visited many of the villages near here and is going from house to house entering every house outside the South Gate where possible; she has even been to the sorceress' places and visits the mountain streams and different places where the women are gathered washing. She is keeping a record of all who believe, all the visits she makes, all the tracts and books she distributes, and all who come to the dispensary from day to day, so her time is very full. She reports to me every day and as I am not privileged this year, on account of home duties, to go and do with her, it is a great comfort and pleasure to hear her reports and be able to direct her and help a little in that way from day to day. God is using her and I am sure we will have your prayers that she may be blessed and prospered in the good work He has put in her hand.

### Korean Kite Flying.

BY MASTER FOSTER BECK.

On the first of December all Korean boys begin to fly their kites.

These kites are made of different colored papers, over a framework of thin bamboo sticks.

They differ very much from an Ameri-

can kite because they have no tail, and the shape is almost square. The boys do not make their own kites but buy them at the stores, for from about a half cent to five cents in American money. A few days before the fifteenth of February, which is the last day of the kite season, the Korean boys write on their kites a wish for a good blessing throughout the coming year, and for the kite to carry away all sickness and bad luck from their entire household.

If a kite were to fall down in your yard on the last day of the kite season you would be allowed to take the kite, but if you used it after the sixteenth day of February, it would be considered an insult, and the boy who owned the kite would be very much afraid that the kite had not taken away the evil spirit from him, and that his house would be destroyed, and that his parents would die.

After this date no boy is supposed to fly a kite until the beginning of the next kite season.

### Conversion of a Mountain Spirit House Keeper.

BY REV. G. M. BURGESS, WUWON CIRCUIT.

I made a brief trip to O Mol last fall, going and returning in one day. The faithful leader of our group in that place is a native doctor, with large patronage in all that surrounding region. I sat in his little office, talking with him familiarly on various phases of the great theme of our religion, while purchasers of the native medicines came and went, some stopping to chat for some time with the doctor. I noticed in particular one intelligent, pleasant faced man who sat in the room until it was nearly time for me to leave. When it came time for me to go all the customers had gone except this one man; and as it was my custom to have prayer with the leader before I left, I inquired if it would be convenient for the doctor if I did so this time. He



readily assented. Upon this the visitor arose to leave. I remarked, that, while any one was at liberty to leave, if they so desired, they need not feel obliged to leave because we were about to engage in prayer. The man, however, went out without waiting for prayers.

Perhaps two months later, Dr. Scranton and I were in O Moi together for a few hours one day. We called at the doctor's office again; and outside the door I was introduced to a man, who wore the large mourner's hat; and was told that this was a new believer. This large hat, when worn, alters the appearance of a man to a considerable extent; and at first I did not recognize this man as anyone I had ever seen before. But in the brief service which we held in the newly finished chapel in this place, the man, who was present, according to custom removed the big outer hat; and then I recognized him as the same man I had seen on the previous occasion in the doctor's office.

Dr. Scranton's theme was prayer; and throughout his talk this man gave reverent and close attention. At the close of the service, Dr. Scranton asked each person, one by one, if he had prayed that morning. The first row were all boys and young men; and not one had prayed that day until the doctor came to this new believer; and he at once promptly replied that he had prayed. I was again impressed with the man's countenance; and became interested to know more about him. I found that since I had previously seen him his father had died, hence his mourning garb. Then I learned that he, his father, and his grandfather had each in turn been the owner and keeper of a mountain spirit house, easily seen from the church at O Moi, on top of a nearby hill.

At about the time of his father's death this man had become interested in the new faith; and, through the instruction and persuasion of the leader of the group

at length decided to become a Christian. A member of the household, I think a sister of the man, now became insane, or, as the Koreans say with perhaps more accuracy, became "possessed of the devil." She grew violent; and the believers in the group met daily to pray for her; but for more than a week there was very little improvement. At last she grew better; and thereupon the family gave over to the church, as mementoes of the victory, all the garments and various fantastic decorations connected with this spirit worship. The man himself gave the house also to the church; and the group is planning to have it removed this spring, and brought down by the church to make of it a boys' school building. The family are now rejoicing in their newly found soul saving worship.

This man is an intelligent Chinese scholar, of the upper class of society. He attended the recent training class at Suwon for a part of the session, and showed signs of really intelligent understanding of the doctrine. I am hopeful over his future.

### **Mrs. Kim and Mrs. Chang.**

BY MRS. J. K. NOBLE, SEOUL.

The first named of these was an earnest Bible woman who had gone out early in the morning with a good number of Gospels and Hymnals strapped around her waist. As she visited from home to home strengthening a weak sister here and teaching an unbeliever there, she came, in the course of time, to the home of Mrs. Sin, where she met for the first time the above mentioned Mrs. Chang, who had for many years been a most energetic sorceress. Her neighbors knew her as one possessed of a legion of bad spirits and even her husband had learned that it was the part of wisdom never to oppose her in any matter. This afternoon she was sulky and scowling and sat alone muttering some

strange and weird sounds as if in communion with some unseen powers about her. While Mrs. Kim spoke to the members of the household about the wonderful peace which Christ gives to His followers, Mrs. Chang suddenly ceased her mutterings and exclaimed: "What is that you say about peace? Yes, yes I want peace but I don't know where to find it." Then drawing nearer she said: "Tell me quickly; I must know." The two sat near together now and the contrast in their faces was most marked for Mrs. Kim's beaming with smiles and sunshine bore witness to the truth of her teaching, while Mrs. Chang's strained expression told of the deep agony and bondage of her soul. They sat in earnest conversation for hours when, with a look of determination written upon her face, the sorceress said: "Yes your words are good and true and from this time forth I am going to be a Christian. If, as you say, I have to throw away all my fetish and worship only one God come with me and help me do the fearful work. I feel very much afraid to pull all the devil's property out of my house and I don't know how I am going to get aliving when I throw away the business of a sorceress; but I have decided."

A little later, in the chill and darkness of the night, the two women with long veils closely drawn about them threaded their way through the narrow and crooked alleys to a neighboring vicinity. The house was quickly entered and the work of destruction began. As the articles dedicated to his satanic majesty, one after another, were piled upon the roaring fire, Mrs. Chang imagined that the evil spirits might be calling to her from the forked tongued flames as they wrapped themselves around the fetish and leaped high into the air; but Mrs. Kim assured her that God is able to protect, even from the power of evil spirits, those who put their trust in Him.

When all this rubbish had been properly disposed of and the two had knelt together in prayer, Mrs. Kim bade the sorceress sleep in peace and then went to her own home. But feeling very much interested in the woman she called the next day and found Mrs. Chang very happy. She said "I have something to tell you. Just think; that husband of mine says he is going to be a Christian too and now we really have peace in our home. But do you know that when I first began to try to pray to God instead of to the devil there was such a load on my shoulders it bore me down; it was really physically painful and I could scarcely endure it, but that load is all gone now and I am so happy and thankful that I can not find words to express myself." "I too am very thankful," said Mrs. Kim.

### Expansion at Mokpo.

*From Personal Report of Rev. J. P. Preston, September, 1905.*

December 19th, I assumed active control of the work entrusted to me at Mokpo and to the South. The following Sunday witnessed my first attempt at preaching in Korean—chiefly to my own profit, I fear—and I have kept up the effort steadily ever since, with increasing edification to my hearers, I trust. When the people saw the senior missionaries depart and heard me preach, they thought the bottom had dropped out of everything. Strong were the prayers and great the searchings of heart in those days, with the result that the congregation began to lean more upon the Lord and less upon the mooka (pastor). Spontaneous meetings for prayer began to be held, both among men and women. Of course the blessing came very soon in spiritual awakening and increased personal activity, which has continued to this day. A noticeable evidence of this is in the steady increase of the congregation, the attendance (which now ranges

from 200 to 300) having doubled during the past year, until now the building is overcrowded, necessitating enlargement in the immediate future. Two examinations were held in fall and spring, with the cooperation of the older missionaries, at which communion was celebrated, six persons were baptized and ten received into the catechumenate.

One striking feature of the present situation at Mokpo is that for the first time the better element of the town is being reached. The list of names now ready for the catechumenate is not only the largest yet received, but includes nine well-to-do merchants and several hotel keepers. Last winter, a police officer became soundly converted, forsook his old life for a different occupation, and was received as a catechumen. He is now ready, with his family, for baptism, and bids fair to be the strongest man in the church.

Two agencies have been greatly used of the Lord to bring about this encouraging state of affairs. First is the medical work. Dr. Nolan has been able to do something for the people almost from the very start; but he has made himself increasingly felt in the last six months, in spite of enforced absences from his post, and the favorable influence of his work has been very marked. Second, the "sarang" (guest room) work. In December I fitted up a nice large room opening on the street, where a warm floor, good books and papers and in the evening a good light, attracted the Christians and the passers-by. In connection with the sarang we ran a book-room, the key of which was carried by the attendant of the sarang, from which ¥145.00 worth of Bibles and religious literature were sold, and thousands of tracts distributed. Here from the beginning I taught two classes each week, but almost every night groups were gathered for Bible study and prayer. From early in the spring, ag-

gressive work was attempted in the form of street preaching, and later, prison visitation, with great success. The Christians received a fine impetus to this work from Drs. Nolan and Forsythe, who started the prison work. At least one prisoner is known to have been converted, all are reading Christian literature, and many are interested, including a prison official.

The Sunday School has been maintained with increasing attendance of about one half the congregation. There are six classes, three of them taught respectively by Miss Straeffer, Mrs. Preston and myself.

The Boy's School existed feebly up to the first of February, with an attendance of eight, owing to the fact that one of the language teachers was used, who could give to the school only a part of his time. At the beginning of the Korean year, however, the Koreans raised 600 yang (100 of which was contributed by the missionaries) for their half of the running expenses, arrangements were made to obtain Mr. Yoo for all his time, and the school sprang into new life, the attendance now numbering 29. It has perfectly been run on native lines, but we hope soon to introduce Arithmetic and Physiology at least. The Bible has been faithfully taught.

A gratifying spirit of liberality has continued to characterize the church. In addition to the money for the school just mentioned, all current expenses have been met, ¥6.32 contributed to the Bible cause, and ¥13.02 for delegates to the Council. Nor is this all. Last May, at a quiet gathering of representative men in my sarang, they subscribed ¥6.70 PER MONTH towards the salary of a colporteur, who was selected from the congregation and put in the field two days later. This amount has been kept up. Adding all these items together, the total contributions of this church of 31 baptized members and 25 catechumens for the past year is 1,441 yang or ¥288.20, of which yang 218 (¥51.60) may be counted as foreign money.



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### The Union Publishing House.

Of the several "union" projects which have drawn general attention to Korea these past months, the one that partakes most of a purely business character is the one above named. It is a growth from the plan first broached nearly a year ago, having advanced from stage to stage as the understanding of the full situation grew upon those who were considering the problem.

When the missions met in September they each took action, approving the proposal of the Methodist Episcopal Mission for the expansion, upon a system of eighth shares, of the capital employed in the Methodist Publishing House; and several of them chose representatives to sit upon the joint committee which was to work out the details of the union. Upon taking up the project in its practical aspects this committee arrived early at the conclusion that the needs of the missionary community would not be met by merely providing enlarged printing facilities; that the so-called Publishing House was a misnomer, being in reality but a printing-office and bindery; that an adequate solution of their problem must attain to the establishment of a genuine publishing business, efficiently conducted in all its departments of manufacture and sale. The reasons which led to this decision are so many and involve so many considerations, that they cannot be given

space here. They have carried weight with all of the missionaries to whom they have been explained and to the members and officers of Boards in America.

Due consideration of the needs and of their powers brought the joint committee to organize provisionally "The Union Publishing House" of Korea and to adopt a series of "Articles of Agreement," which are designed as a basis of combination between the several missions and Boards. While the Board of Directors provided for in these "Articles" has gone forward with many preparations for a permanent organization and has even taken definite steps of decided moment, this action has been so guarded that no interest has been in any way compromised. No mission was under any constraint in the matter of approving the "Articles" or the steps taken, and such as have done so have acted in their own individual interest and that of their work. Financial obligations, so far as incurred, are at personal risk, and do not entail any responsibility upon the ultimate organization unless it shall choose to recognize them. The intention of the temporary organization was that of preparing the ground in all respects and hastening the project so far as sound business principles would allow. This intention is being fulfilled, and not only have the larger missions endorsed the steps taken, but their Boards also are giving a favorable consideration, are suggesting some minor but excellent changes in the "Articles," and are expected soon to give full permission for those "Articles" to be signed in such manner as to render them operative and create the Publishing House as an actual entity.

The "Articles" provide for nine, instead of eight, portions of capital stock, each of ten thousand yen, the sixth portion to be taken up by the Korean Religious Tract Society, if its trustees so decide, entering its existing book-stock



and other assets in lieu of money. The two shares of the Methodist Episcopal Mission are likewise to be acquired on the acceptance of its printing equipment as their equivalent. The remaining six portions represent sums of money to be raised by the missions taking them up as a capital for the publication of books and other similar functions of the House. The other provisions of the "Articles" regulate the selection and powers of the Board of Directors, matters of liability, profit, withdrawal, and dissolution, and the character of the business to be conducted.

One of the steps taken by the provisional Board of Directors was to send one of their own number forthwith to America for the threefold purpose of gaining a speedy acquiescence by the several Boards there in the project formed; of raising the capital called for among the constituents of the Boards who should pledge it; and of obtaining the appointment of a practical publisher as manager of the Publication House. This step accords with a feeling found to be prevalent among the missionaries upon the field that the universal need for large numbers of Scriptures, religious books, tracts, educational, medical and theological books, the total absence of funds by which all but a very few of these can be published, and the fact that more than a hundred of these are now prepared in manuscript and awaiting issue, constitute a veritable crisis in publication. Dr. Vinton left Seoul upon this errand just before Christmas, and at the end of January reported from New York that the prospects of his successful accomplishment of the several tasks set him seemed bright. It is a subject of earnest prayer upon the part of many of us upon the field that God will provide all that is needful to enable us to fill this progressive land with a Christian literature.

## A Great Work.

BY REV. C. E. KEARNS.

To the itinerator the winter class at the Korean New Year season marks the half way point in the year's work. At that time the country groups under his care are supposed to have been visited once and generally speaking about half the work planned for the period between annual meeting and the rainy season is done. The class marks the heaviest crash in the crescendo that begins after annual meeting and after the class come a diminuendo that finally "peters out" with the rainy season when no man can work.

I have not done half of the year's work because four men could not have done it, but I have at least used up half the time and the results are perhaps half of the results that will come out in our next annual report. Since annual meeting I have visited about two thirds of the groups in my care, baptizing 660, receiving about 1,000 catechumens, administering discipline of various kinds, holding four classes, the largest enrolling over 500, the smallest under 200, organizing ten new groups, all of which begin with very encouraging outlook.

## THE LARGEST CLASS.

The largest class in point of numbers ever held in Korea was the Syan Chyun winter men's class. The total enrollment was 1,145 men. Interest and average attendance compared with former years were excellent, the number of those leaving early being surprisingly small.

The class was taught in eight graded divisions, the smallest numbering 42 men and the largest 203. Dr. Baird of Pyeng Yang and Messrs. Welton and E. H. Miller of Seoul assisted in the teaching and in leading evening mass meetings. At one of these evening meetings the subject of preaching to the

heathen was discussed and 1,190 days of voluntary preaching were subscribed.

Although the class was large there was very little confusion or friction, the thirteen Korean helpers handling matters very efficiently. On their shoulders fell a large share of the burden formerly carried by foreigners and they acquitted themselves nobly.

#### EUI JU ACADEMY.

A problem that came up during the class is a fair illustration of the temper of the church. Eui Ju city church with over 500 members and the center of 25 churches within a radius of 50 li containing an aggregate of 3000 Christians presents a strong plea for an academy. They propose to donate school buildings and a residence for the foreign teacher and in addition 300 members of the "Eui Ju Academy Association" pledge themselves to give one yen per month for current expenses, yen 200 per month to be the salary of an American teacher and yen 100 to be used for fuel, lights, etc. All they ask of the Mission is to appoint a superintendent. It is of course impossible to promise them anything, but something ought to be done with such an opportunity. The Eui Ju churches form perhaps the strongest and most influential section of the Korean church.

#### A Chain of Churches.

*From Personal Report of Rev. W. F. Bull, September, 1905.*

One trip stands out prominently among the pleasures of the year. This was the overland trip to Kwang Ju in company with Brother Earle and our two helpers. Our objects were to see our new station, to see something of the country, and to do some preaching and tract distributing along the way. All of which we greatly enjoyed doing. We proceeded very leisurely, stopping wherever we could get an audience, and often

riding off from the road into the fields, hills, or villages to reach those in sight. On this trip we gave away between three and four thousand tracts, sold some three or four hundred calendars, and a few books. We expected to pass through reaches of untouched territory, but all the way to Chang Seng Pass we were finding signs of Brother Tate—his big footprints were everywhere. We also found some scattering ones, here and there, of Brother McCutchen. As soon as we crossed over this pass we began finding traces of our friends at Kwang Ju, which grew thicker and thicker as we approached that city. One of the first men that we spoke to after passing over into Chang Seng said that he had already decided to become a Christian and had given his word to Mr. Bell's helper. We were delightfully surprised to find that, instead of passing through a lot of untouched territory, there is already a chain of churches established all the way from Kunsan to Kwang Ju, though the links are much longer than we would like to see.

#### Severance Hospital.

This institution, which was opened in its new buildings in September 1904, has been carrying on its beneficent work without interruption ever since. Other institutions may close their doors at certain seasons but a general hospital must go on under all circumstances.

The seventeen months that have elapsed have proven the great need of this hospital in its present form. 16,000 patients have been treated in the daily dispensary clinic and 490 have been admitted to the wards, while a large number of visits to homes have been made by the physicians and their assistants. A considerable number of persons other than Koreans have patronized the wards of the hospital, the list including Ameri-

can, English, French Japanese, and Chinese, and the adaptation of the institution to this use is likely, in the future, to prove one of its most valuable features, more especially as the nursing department is to be strengthened by the addition of trained Japanese nurses, who will serve as head nurses under the direction of an American trained nurse, a sufficiently large staff of Korean women being under the guidance of the above to ensure the thorough care of every patient. Up to this time it has not been thought proper to place Korean women as nurses in the male wards, but the rapid changes in the ideas and customs of the Korean people and more especially the development of Christian principles and practices in such a large number have prepared the way for the introduction of this most desirable feature and many Christian women are now offering themselves for training as nurses, so that it is expected that ere long all the male nurses will have been replaced by women.

Those in charge feel that this will not only mark a new epoch in hospital practice in Korea but will enhance in a most material way the efficiency of the ward work. A definite course of study and training is being laid out for them, and the experience of the physicians lead them to believe that Korean women are capable of becoming very excellent nurses.

Many people ask what kind of cases are treated in the hospital, and while quite unwishful to say any thing that would have even the appearance of boasting we feel it only right that the question should be answered. And it can be answered in a general way by saying that practically all kinds of diseases are met with and treated with a measure of success which will compare quite favorably with that attained elsewhere.

In particular we may give a list of

some of the cases which have passed through the wards during the last seventeen months.

Malaria, Typhoid Fever, Typhus Fever, Scarlet Fever, Pneumonia, Small Pox, Whooping Cough, Nephritis (Bright's disease), Trachoma, Ankylostomiasis, Filaria in the blood, Syphilis, Acute Rheumatism, Dysentery, Diarrhoea, Neurasthenia, Endemic Haemoptysis, Pulmonary Tuberculosis, Tubercular affections of glands, bones and joints, Bronchitis, Pleurisy, Scabies, Erysipelas, Hemiplegia, Paraplegia, Jaundice, Insanity, Delirium Tremens, Noma, Membranous Croup, Paralysis of bladder, Orchitis, Neuralgia, Conjunctivitis, Corneitis, Pyaemia, Broncho-Pneumonia, Asthma, Purpura Hemorrhagica, Concussion of Brain, Fracture of Skull, Fracture of Spine, Fracture of leg and arm, Otitis, Beriberi, Anaemia, Pelvic inflammation, Neuritis, Tonsillitis, etc.

Operations have been performed every day and often many times a day, both minor and major, some of the more important being as follows:

**Eye**—Cataract, Iridectomy, Extirpation of Eyeball, Ptorygium, Entropion and Retropion.

**Ear**—Paracentesis of drum, Repair of pinna, Removal of polypi and other tumors.

**Nose**—Straightening of septum, Removal of polypi, Extirpation of adenoids.

**Throat**—Amputation of uvula, Extirpation of tonsils.

**Abdomen**—Ovariectomy, Herniotomy, Extra-uterine pregnancy, Gastrostomy, Hepatic Abscess, Paracentesis.

**Amputations**—Fingers, hand, arm, toes, foot, leg, thigh.

**Excision of bones**—Hand, wrist, foot, ankle, hip, jaw, skull, spinal processes, spinal laminae, ribs.

**Curetting of bones**—Hand, wrist, arm, foot, ankle, leg, hip, pelvis, ribs, sternum, scapula, skull.



Miscellaneous—Removal of tumors, Amputation of breast, Paracentesis of Chest for pleurisy and Empyema, Opening of abscesses, Cutting open of fistulae, Various operations on the uterus and other pelvic organs, Hemorrhoids, etc.

Another very important department of the hospital's activities is its medical school. Already several young men have had considerable instruction and training both in the foundation branches of Anatomy, Physiology, Chemistry, Bacteriology and Pathology and in the practical side of medical and surgical work, so that all minor operations and some major ones such as amputations, etc., are done by the Korean assistants under the supervision of one of the physicians, and it is expected that within three years or so from now it will be possible to graduate as regular physicians at least three or four of these young men who will be fitted to go out, if they so desire, to make their own way among their own people and extend more widely than could otherwise be done the beneficent influence of the hospital.

This is one of the greatest benefits which the hospital can confer on Korea, but it means an amount of labor on the part of the physicians which cannot be easily estimated, because text books in the native language must be prepared and all the teaching given in the native tongue—a performance the difficulty of which can scarcely be conceived by those who have not tried to do it.

However, these difficulties are being overcome and already textbooks have been prepared on Anatomy, Physiology, Chemistry, Materia Medica, and Bacteriology, while others on Pathology, Diagnosis of Disease and kindred topics are under way.

The financial status will be of interest to many who want to know how the

necessarily large expenses of such an institution are met, so we give the following items of expenditure and receipts.

#### RECEIPTS.

From Ward Patients	1,878.00
" Dispensary	1,011.00
" outside Korean Practice	85.00
" Sundries	327.00
Y	3,301.00

#### EXPENDITURES.

Food	2,768.00
Fuel	2,218.00
Light	635.00
Furnishing	492.00
Travel	135.00
Servants and nurses	1,049.00
Student Assts.	600.00
Literary Asst.	372.00
Medicines	2,863.00
Repairs	150.00
Preparation of Text Books	355.00
Sundries	440.00
Y	12,077.00
Deficit in 17 months	8,776.00

This has been met as follows:

Receipts from practice of the two physicians amongst foreign residents	Y 3,414.00
Donations of friends	3,260.00
Y	6,674.00

Balance of deficit Y 2,102.00, accruing during 17 months.

An analysis of the above financial summary reveals the following facts:

The expenses of the hospital outside of the salaries of the foreign staff has been 12,077.00 Yen for 17 months, equal to 8,520.00 Yen per year, but the imperative need of improving the nursing staff and the increase of the work amongst Koreans will certainly make the cost during the coming year 10,000 Yen.



Of this sum we may expect to obtain 2,500 Yen from the hospital patients, most of whom are too poor to pay even for the food which is supplied them, so that we may look for a deficit of 7,500 Yen which will be partly covered by special donations and the outside earnings of the physicians.

As stated above, however, one of the greatest needs of Korea is a medical school where students can be given both theoretical instruction and practical training in the diagnosis and treatment of disease and this can be better done in connection with such a hospital as this than in any other way, so it is proposed to extend the present teaching of a few students and provide further facilities for a thorough course in medicine and surgery. This will of course mean an increase in expenditure, and no provision should be made for a total income of 15,000 Yen, at least 10,000 of which ought to be definitely provided for by endowment or otherwise.—*The Korea Review*.

### The Purchase of a Station site at Chong Ju.

BY REV. P. S. MILLER.

Property buying in Korea is a very difficult and risky task, as it is merely an exchange of money for an unregistered deed, and many frauds are perpetrated with false deeds. So we could have done nothing without "the man behind the gun," who really did about all the work, Elder Kim Hyong Kyong.

The committee had selected a choice piece of property on a ridge about sixty feet high, rising from the rice plain, a third of a mile east of Chong Ju city. We were entire strangers in the city, but Mr. Kim had made the acquaintance of a well-to-do druggist and his son, now promising enquirers. Providentially they owned one of the fields we needed, and

the brother of the old gentleman offered to be our broker in buying the rest. As he knew everybody around the town he was very successful.

The hill, lying so near the town and market, is valuable farm land and was divided into very small fields, so that we had to make fifteen purchases to obtain enough land for three houses.

Part of the land is a family cemetery and the descendants of those buried would not sell their grave sites for any money lest they should become a reproach to their neighbors. Such cemeteries are scattered all over the hills of Korea and interfere with nearly all our land purchases. However, word was brought us that, if we were determined to build near the cemetery, the family would remove the graves and accept a sum of money for the "removal" and then we could have the land for nothing. So we hope to see this obstacle removed soon.

We found the remains of an ancient monastery on the site and one of the oldest deeds was made by a Buddhist priest; so a Christian Mission station will stand on the ruins of a Buddhist monastery.

We also found where these ancient builders had burnt tile and even where they had dug their clay and thus discovered on our own property all the tile and brick clay we shall need. The tile makers declare it the best they ever used and tile makers like to blame their failures on the clay. Fine sand is found on the site and coarser building sand and loam are found on the river bank a few rods away; but timber is very scarce. Granite crops out on the property, should we desire to open a quarry.

Of the seven hundred and fifty dollars asked for the site and the book room and half-way-house at the railway station, friends of the station in Wilkesbarre have generously contributed five hundred and twenty five dollars, almost enough for

the site. We still need two hundred and twenty five dollars for the half-way-house and completion of the site.

The railway station is at a market town where our colporteur can have abundant opportunity to sell books when he is not on his rounds. A very desirable thatch house, containing rooms for the colporteur and his family, two eight by eight rooms for missionaries and two of the same size for book rooms, is offered to us for two hundred dollars. It is worth more but was bought by a friend of the station's before property rose in price when the railway was completed. We hope some one will donate us this money.

We are called upon to record the death of Rev. R. A. Sharp of the Methodist Episcopal Mission. Mr. Sharp died in Kong Ju, on March 5, after a short illness from typhus fever. Korea has lost a fine missionary, and the hundred or more groups of Christians which he shepherded have lost a fine pastor. We sympathize with these and, in tenderest love, with the brave little woman who stood by his side in his hard work and who is left alone to mourn his loss. An account of Mr. Sharp's life and service in Korea, and the great work he was engaged in in the south, will appear in the next number of this paper.

Rev. J. S. Gale, D. D., after another eight years' term of service, which has been alike highly valued by both natives and foreigners, is returning to America on furlough. Dr. Gale sailed on March 30 for Switzerland where he will join his wife and daughters, and will later return with them to the United States. Our loss for this year will be the gain of the home church, and there is much pleasure in store for those who will have the privilege of meeting and hearing this representative missionary from Korea.

Mrs. W. B. Scranton and her little daughter sailed for Switzerland on March 22. Dr. Scranton accompanied them as far as Japan. When Mrs. Scranton returns to the East, she will be accompanied by her daughter, Mrs. Porter.

### Conversion Through the Scriptures.

BY REV. R. M. CABLE, CHENULTO.

The work of my colporteur on Kangwha has been fraught with good success during the past year and he reports many conversions from the sale of the Gospels.

On one occasion he told me of two men who when asked to buy Gospels and read them made fun of him, deriding both the books he was selling and the Christian church to which he belonged, saying, "We don't want anything to do with the Westerner's books or religion." The colporteur reasoned and argued with them many long hours and finally succeeded in getting them to buy some of the Gospels. Out of curiosity these men who had made fun of him and his books read the copies of the Gospels. The words of the Lord, "My word shall not return unto me void," was verified in their cases for upon reading the Gospels they became troubled because of their sins and both came to the church, confessed their sins and asked to be enrolled as enquirers. One of these men is now a class leader in the church at Kangwha and the other an earnest Christian.

### Happy Ye.

BY REV. JAMES S. GALE, D. D., SEOUL.

Ever Plenty is the name of a little village in the north land of Korea, tucked in behind the hills, unnoticed from the roadway, hidden from the greedy eye of the passing official, a group of thatched huts asleep, so quiet and still and lifeless they look from the top of the Long Snake Mountain. In the centre of the village there is a house facing south in which lived Ye Soon-wha, a man famous for drinking and riot and gambling. His son once came and said: "Father, our home is damned." "Our home is what?" said the father, and he took his son by the top-knot and tugged and beat him, till the village whispered, "There's a big

affair on at Ye Soon-wha's." Many days went by, while an old woman of seventy looked out from her darkened soul into a world that a lost son haunted. But she was a Korean woman and had learned to know that she herself was born lost: would live lost and die lost. It was not for her to speak or hope or pray.

Into this village came the news that one Jesus of Nazareth, born somewhere, Son of God, was moving among men. People had gone crazy about him and had cut themselves off from the ancient customs of their country. Two or three from the village of Ever Plenty were caught by the doctrine. There was a celebration in the foreigner's home up on the hill, something was going on about Jesus' birthday, and the doctrine folk were invited. A man with one eye, from the town of Ever Plenty, was there. They had a tree decorated with wonderful things, that were divided among those present. He with one eye got a Testament, a towel and a cake of soap. The Testament he would learn to read, the towel he would tie around his head on hot days in summer and keep his brain cool, but the cake of soap was a mystery. What was it, and what would he do with it? He smelt, and the smell was good; he ate part of it but the taste was not equal to the smell. However, thinking it would improve in flavor, he kept on and finished it on his road home to Ever Plenty. He told his village friends that American food would never suit the taste of a Korean, but that the doctrine was true, every whit, and the taste of it just their own. Thus the rumor spread and a year went by.

In a little mud room eight feet by eight, floored with coarse reed matting, a man slightly gray is on his face, praying for his life. "O Jesus of Nazareth, Son of God, I'm a Korean, Ye Soon-wha, child of many devils. I am told You are come to save the lost, which is me.

My name is Ye Soon-wha, worst among men."

When he told me the story I marvelled that God could lead a Korean through such a wonderful experience. "I was at the limit of agony," said he. "Mountains high sin rolled over me, soul and body. I prayed, but there was no answer. Jesus Saviour would not touch my guilty soul. I was too vile and wicked. But one night in the midst of tears, great is his grace, my agonies went out and peace and joy came in. I have been singing ever since," said he, his face, once hard, tender and tearful. He had come with his mother, seventy-two years of age, to pay a call. "You know," said he, "mother's got it; no more idolatry, everything for Jesus. Praise the Lord!"

Ye used to ride about the country on a small donkey, selling pick and shovel heads at the market fairs. I once rode twenty miles behind him on his way to South Mountain. The picture I still see, perched high on his saddle-bags he guided the wee beastie that told by its long ears the workings of its soul. Its willing, nimble feet picked the way over the stony road so deftly I could not but think of that other little donkey announced by the prophet five hundred years, that carried Him up from Bethany to Jerusalem. How God has honored this homeliest beast of burden! I said to Ye, "How do you get along at the fairs?" "Oh," says he, "mortal man is queer. If I tell him I am gathering rags and know a plan to make good clothes out of them he'll say, 'Fine! Tell us how you do it,' but if say I am round telling how sons of God are made out of poor rags of men, he says, 'Away with you: we don't want you here,' and he runs me out of town, he does, hal-lu-lu-lu!"

I heard Ye preach at South Mountain. He sat on the mat floor while the crowd pushed into the door space and court-



yard front and rear. Said he, "Men, I've something to tell you. My name is Ye Soon-wha. I was a gambler, a drunkard, a libertine. I was lost altogether till I heard of God, and he forgave me and cleansed me and put peace right inside my soul, so that the worst man in Ever Plenty is the happiest man you'll find. You know how he did it? Why, he sent his Son Yesu to earth 1900 years ago to do it. He lived thirty-three years and did what God can do. He cured lepers, chased devils and raised men dead for days. Then he died of his own accord, by torture, nailed through hands and feet. Do you know why? To pay the price of my sins and your sins, and yours, and yours. On the third day He came out of the grave, and He's alive and in heaven now running the whole world, and He wants you to listen and repent and trust. He is coming soon to call all the dead to life and judge everybody. Do you hear? Trust Him and He'll put peace inside your soul. He has for me, and it is better than drink, better than money, better than all the world." "What's he talking about?" asked a bystander. "Who knows?" said one rough-headed fellow. "He's been eatin' foreign medicine and is crazy," said another.

Ye and his friend Chun called to see me. They were interested in the great evangelist Moody. I told them about him and how he gathered in waifs and strays to Sunday-school; how one hulk of a fellow came to upset the meeting, and Mr. Moody dressed him down with a stick so that he was converted ever after. But there was no response, no expression of having understood what I said. An Oriental's understanding is so hidden away in the innermost recesses of his physical being that the words must perforate all sorts of tissue before they reach his soul; his ears are miles from the region of his comprehension; words are heard only as words, not as

thoughts. Evidently the story of Mr. Moody had not been understood.

I started off for a preaching tour and asked six of the Christians to go with me, first and foremost Happy Ye, but an answer was returned, "Very sorry; mother ill, must stay by her." A week later on the way home we heard that in Ever Plenty there had been a victorious Christian death, mother of Ye Soon-wha, aged seventy-three. My heart sang with joy at the peace and triumph of the Gospels; but when I reached the town this was the story: "The whole church is disgraced; it is too serious to speak of; we shall meet solemnly and tell the *moksa* (missionary). We thought Ye Soon-wha a Christian. Little did we know." Thirteen church members, with faces of sackcloth and heads bowed in shame, sat silent. "What has he done? Out with it!" Then Kim began. "Since the time of Yo and Soon (1300 B. C.)

. . . " I said "I don't want Yo and Soon; I've heard all about them a thousand times. I want to know what Ye Soon-wha has done." "But," continued Kim, "I'll have to begin at the beginning for the *moksa* is understand." "Then I must pass on," said I. "Soon can you tell what Ye Soon-wha has done?" Soon said, "Yes; there are Western nations and there are Eastern nations; there are people who wear black clothes and there are those who wear white clothes." "Next! Kang, can you tell me what Ye Soon-wha has done?" "From the time that he was a boy," says Kang, "he always wanted his own way; he had a mind that didn't care what the people said or pleased." "Is that all you have to say, Kang? Then next." They looked at each other as much as to say '*key mah-yusto*' (we are gagged). My cook whispered to me, "Ye Soon-wha refuses to put on sackcloth for his mother; that's what he's done." "Is that all? Then, brethren,



dry your tears and let's be happy." "No, no," said they; "this will ruin us. The moksa must make him put on mourning or the church will go to pieces." I called Ye Soon-wha, that he might answer for himself. Said he, "What have I got to do wearing an eternal hat that hides all the face of heaven and going round uncombed like a warlock, mumbling, 'I've sinned, I've sinned?' It's devil-pidgin, every bit, hat and hair. My mother has gone home to glory and I have no cause for sorrow. Be it death itself, I'll never say '*mang hasso*' (I am damned)." The church fathers slunk home, saying to themselves, "We hate him not because he has done wrong, but because, compared with us, he is a mighty man of valor."

The funeral day of Ye's mother came round and I was down with grippe, unable to attend. I called the leaders, gave them the passage to read and the hymns to sing, told them to be quiet and orderly and make it a day to tell for the Gospel. I prayed that they might have special guidance, as I knew they were in the enemy's country. Late at night a messenger came to see me. There had been a fight at the funeral. Would I call Ye's friend and inquire? "Chun," said I, "what's this you have been up to? I can't imagine your fighting." "It's all right," says Chun. "When the moksa hears he'll understand." "Tell me, then, and don't begin with Yo and Soon, but give me just what happened." "Then," says Chun, "we read and sang, and that man Fish over the way stood outside the fence and shouted to us all through the service. Said he, 'There she goes, wings and all. Give her a lift. Shoo! Send her up to glory. If she falls, catch her on the fly.' I concluded he was a man to be dealt with, so after the funeral was over I cut a stick and went

into his house and gave him such a dressing down. I wasn't angry. I did it for his good, and told him he couldn't insult God in that way. He prayed me to let up, and said he'd never do so again. You remember Mr. Moody," concluded Chun. Thus the church passed through two crises in its history.

I was absent six months and then went back to the dear old north land where so many kindly faces waited. The moksa's impatience about Yo and Soon was all forgotten, all forgiven. A group, it seemed to me a little gentler, a little nearer the Kingdom, came out to meet me, among them Ye Soon-wha. The days flew by all too swiftly, and I was to leave this time for good. Kim, who once hated Ye because he wouldn't don sack-cloth, said, "He's number one first among us." Then, when we reached the parting of the ways, "Moksa, I'm so sorry," said Ye, "but we'll all come to see you in the capital and have a jubilee." "Come," said I; "stay with me and tell the people in the great city what God has done for you." Ye never came. Outside of Ever Plenty a footpath skirts the hill; in and out it winds, until all butts are left and you are alone among the mountains and the pine. So far off and still some might pass it by and never see; but oh, how sacred a spot it is! In the thought of it tears come back to me and memories of him who was saved, for there two little mounds rest, waiting, side by side, 'neath which sleep Ye Soon-wha's mother and Ye Soon-wha.

We, too, are waiting, waiting for the great assembly. Certain it is that when once our eyes have been brightened by the beauty of His countenance we shall look among the groups of those most exultant for a certain Ye Soon-wha, a Korean, once child of many devils, but by the grace of God gloriously redeemed.

可認物便郵三第日八月七年八十三治明

# THE KOREA MISSION FIELD.

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## The Board of Bible Translators.

The accompanying illustration will introduce our readers to the present "Board of official Translators of the Scriptures into Korean." Beginning on the right, their names are as follows: Rev. Jas. S. Gale, D.D., and his assistant Ye Chang Jin; Rev. H. G. Underwood, D.D., and his assistant Kim Myeng Jun; Rev. W. D. Reynolds, and his assistant Kim

ly, Rev. S. A. Moffett, D.D., of the American Presbyterian Mission, North; Rev. R. A. Hardie, M.D., of the Methodist Episcopal Mission, South; Rev. W. A. Noble of the Methodist Episcopal Mission, and Rev. Koh't. Grier-son of the Canadian Presbyterian Mission.

As originally created by the Permanent Executive Bible Committee in 1893, the



THE BOARD OF BIBLE TRANSLATORS.

Chong Sam. Four others have served on the Board for periods ranging from six months to nine years; namely, Revs. H. G. Appenzeller, G. H. Jones, and W. R. Scranton, M.D., of the Methodist Episcopal Mission, and Rev. Mark N. Trollope of the Church of England Mission. Four others, again, have been elected at various times, but found it impracticable to sit with the Board; names

Board consisted of Revs. Underwood, Gale, Appenzeller, Scranton, and Trollope. Their number was raised to six in 1895 by the election of Mr. Reynolds, of the American Presbyterian Mission, South.

The first meeting of the Board was held October 11, 1893, at Dr. Scranton's house, and the plan of work followed in China was adopted with certain modifications.

Each Book was to pass through three stages: (1) the individual translator's draft made with the aid of his assistant; (2) the provisional version, a revision of No. (1) made by the original translator upon the basis of the individual written suggestions of the other members; (3) the Board's "Tentative version" reached by joint revision of No. (2) in consecutive sessions.

During the first three or four years, the members of the Board devoted their energies to separate work, preparing individual drafts and "provisional" versions of the Gospels and several Epistles. Thirty-one meetings were held, twenty of these being taken up with joint revision of part of Matthew. Having found by experience that the plan adopted was tediously elaborate, the Board dropped the second stage from its programme, and in the winter of 1896-1897 began meeting three times a week to prepare the "Tentative Edition" of the New Testament.

The residence of Messrs. Gale and Reynolds at points remote from the capital made it impracticable to hold meetings for longer than one month in the spring and the fall, but Dr. Gale having been transferred from Wonsan to Seoul in 1899, Mr. Reynolds was also allowed by his Mission to spend the fall and winter in Seoul, so that the Board might meet daily to complete the "Tentative version" through Acts. Meanwhile the remaining Books were being prepared by individual Translators, and small editions issued. In 1900 the New Testament was published for the first time in Korea, and a public thanksgiving service was held amidst great enthusiasm on Sunday, September 9.

The Board now turned to the Old Testament, apportioned the various Books, and began joint work upon the Psalms. But furloughs of four out of five members falling due, Board sessions

were practically suspended for two years. On his return, Mr. Reynolds was transferred by his Mission to Mokpo. While on his way to attend a month's meeting of the Board at this place, Mr. Appenzeller perished in a collision at sea June 11, 1902. The Board's minute of this sad event closes with the words: "We now mourn the loss of a much loved companion and fellow worker, and miss from our labors the sunshine and joy of his presence."

In 1902-1903 a new Constitution for the Bible Committee was prepared by the Bible Societies, and after ratification by the various Missions went into effect January 1, 1904.

Under this Constitution a new era of continuous Board Sessions and concentration of effort was inaugurated by an arrangement between the Bible Societies and the Southern Presbyterian Mission, whereby Mr. Reynolds was given up by his Mission to devote his whole time to Bible Translation, residing in Seoul. This action was immediately followed by the Northern Presbyterian Mission's apportionment to Drs. Gale and Underwood of Bible Translation as their chief work, no other form of activity to be allowed to interfere with Board sessions.

The benefit of this concentration is apparent from the following summary of what has been accomplished from October 1902 to March 1906 inclusive:—These three members have held 555 sessions; completed the Board's Tentative version of the whole New Testament, and re-revised the first half of the Book for the 1904 edition; revised this edition, preparing and publishing a list of *errata* (the proof reading was not done by the Board); secured a type-proof of the whole Book at the local Press remarkably free from typographical errors; have again by sub-committee run over this proof, still further polishing it off for "copy" for the forth-



coming edition; and have just finished reading proof of this Authorized Edition of the New Testament being put through Press at Tokyo.

Besides this laborious work upon the New Testament, the Board has prepared its Tentative version of Genesis and Psalms, and is now in a position to give its undivided attention to the rest of the Old Testament.

An account of the Board's present method of work may prove of interest. The Board meets daily (except Saturday and Sunday) from 8:30 to 12:30, and sometimes in the afternoon from 2 to 4 also. The secretary reads aloud the first draft, which has been prepared long enough in advance to enable each member to look over the portion for the day and jot down suggestions. If a verse is unchallenged it becomes the Board's version; if changes are suggested, each rendering is discussed with the three native assistants, the original is carefully scrutinized, Chinese, Japanese, Latin, German, French and Modern English versions compared, lexicons and commentaries are consulted, and decisions arrived at by formal vote of the foreign members of the Board. After several chapters have been thus worked out, two clean copies are made by a native copyist, one with spaced columns to be preserved as the Board's official copy, and the other copy in close columns on one side of the sheet for Press. These two are bound up separately in native style, and verified by the other two members as the secretary re-reads the corrected original copy. In some of the more abstruse passages of the New Testament, often six or eight verses would be all the grist the Board could grind out at a session. But in the Old Testament, style and subject matter being so much simpler, the average amount of a morning's work has been 40-50 verses.

With a new Constitution, a new Bible

Agent, a new Authorized Edition of the New Testament, and renewed zeal on the part of the three old (?) members of the Board, the future of Bible Translation in Korea is bright with promise of a complete Korean Bible at no very distant day.

W. D. REYNOLDS,  
Secretary of the Board.

### The Record Class.

*From Personal Report of Mrs. C. E. Kearns. September, 1905.*

April twelfth to twentieth was the date of the Syen Chyun woman's class. The country classes had been so many and so well attended, that we hardly expected an overwhelming number at the Syen Chyun class. We were not at all prepared to see 400 women come. Our present buildings are much too small to accommodate our own congregation of 300 women, and what to do with these from the country was a question. We managed by using every available outbuilding and one of the residences near by for classrooms. Then we spread mats at all doors and windows and those who could not get in listened from the outside. Our Syen Chyun women were busy entertaining the guests, but were able to get out to study. We divided the women into four classes, each class having three studies a day besides singing. At the evening services we had general discussions on practical subjects, such as "Hygiene," "Care of Babies," "Domestic Felicity," &c. The evening services were held at the church, and it was the only time when all could meet together. The women completely filled both men's and women's sides of the building, and it was an inspiring sight to see that vast assembly of white clothed, white turbaned women looking at us few foreigners and expecting to be filled with the good things they had come so far to get. It is at



such a time that we feel our inefficiency and lean heavily on the arm of Him whose divine injunction, "Feed my lambs," we are trying to obey.

### Poon-to.

*From Personal Report of Rev. J. S. Preston, September, 1905.*

This group is on the large island of Chindo, with an attendance of 30, and a house of worship. This work spread from Soo Yung. One of the most interesting itineraries I have yet made was in company with Dr. Daniel last spring to this great island of Chindo, lying southwest of Mokpo, and which has a magistracy and 129 villages. The trip was the more novel because we were the first missionaries to set foot on the island, evidence of which was seen in the fact that the villagers promptly decamped on our approach. After visiting Poon-to and a neighboring village, we pressed on to the Up, or magistracy, where we found a young political exile, from whom I had heard previously by letter. This young man, of noble family and for six years a student at Tokio University, we found to be an exceptionally earnest and intelligent believer, having first heard the gospel in Seoul a year before, and since then a close student of his Chinese Bible. He has a remarkably clear idea of the spiritual significance of the gospel, and though not yet received as a catechumen, has done some good work at Poon-to and elsewhere.

### "He is Faithful that Promised."

BY REV. C. C. HOUNSHELL.

For eight long years the workers in the community of the Chakol Church have prayed, labored and waited upon the Lord. A group of women had been reached and led to Christ but the men's side of the church has been almost emp-

ty. Consequently Christian homes could not be established, nor could the Church be established. But in the revival in February these women brought their husbands to church and some of them have been converted and baptized.

The meetings continued more than a week before the "ice broke." One morning conviction of sin came powerfully upon the congregation and one man arose and made confession of his sins. He said that he had been a gambler, a drunkard, a fraud, and that he was in great fear on account of his sins. The next day he said that the Lord had given him peace and that fear was entirely gone. He was not afraid, even of a tiger.

Then one of the students in the Union School who was a professing Christian but who had permitted pride and ambition to eat the life out of his soul, made the surrender of his life to the Lord Jesus. With tears and a choked voice he came before God and prayed for forgiveness. Peace came into his soul and he arose happy in the love of Christ. Then men and women one after another under conviction of the Spirit, with tears, told of their sinful lives. The service that day lasted five hours. One man left the church angry and slammed the door behind him; but that only stirred the hearts of the people and they said, "Let us pray for that man." The whole church prayed for him and that night he apologized and the next day he testified that while he had been greatly troubled on account of his sins, now he had found peace with the Lord.

At the close of the revival meetings a class of twelve men, ten women and five children were baptized. Whole families were brought into the church. Four generations of one family were to have been baptized; but only a few hours before the time appointed for the baptismal service, the great-grandmother who had recently entered into a very bright

Christian experience passed into the presence of the King. How beautiful!

"Up to the bountiful Giver of life,  
God's children are gathering home."

### **Genuine Repentance.**

*From Personal Report of Rev. W. P. Hull, September, 1905.*

The church at Sat Chul has continued to grow in numbers and in grace. The leader, who was guilty of receiving a fee for taking part in a law suit, has brought forth fruit meet for repentance, selling his house, garden plot, and hill land to pay back the money he had received. He not only paid back the debts that we knew about, but went back and settled up a lot of old scores, of which we were ignorant. He has since then taken off his coat and gone to work like an ordinary farm hand, trying to make an honest living.

The church at Se Chum has simply struggled for an existence. Being the "butcher church," from a human standpoint it is impossible to expect it to ever grow—except as the butcher tribe increases. On one occasion I visited the Se Chum market with my helpers for the purpose of preaching and distributing tracts, and saw some of those who are attending the church there behind an array of butchered dogs. I understood then as never before the obstacles in the way of the growth of the church in that place. While the attendance has not increased to any great extent, those attending have been very faithful in studying, and a number of them were received into the church this year.

### **Sketches of some Korean Women.**

BY MRS. H. G. UNDERWOOD.

Wherever Christian Missions are found in Korea, there are Christian women, whose simple earnest faith and devoted

persevering service and patient endurance of trial and persecution are an inspiration, and sometimes a reproach to us who have been reared in the full blaze of Gospel light and opportunity.

Some among them it is true seem very dull, some are overwhelmed with hard work, poverty and ignorance, but it not infrequently happens that some of those who have seemed most hopelessly dull and lethargic have suddenly developed into the most earnest and useful workers. One of the oldest of my Korean acquaintances is Mrs. K—. She and her husband lived about five miles from Seoul, and though country folks, they belonged to the upper class; not the nobility but to the highly respectable upper-middle class. They were in charge of the large and beautiful grounds, house and worship shrine in connection with the private cemetery of a Prince and their whole income, a generous one, as well as their comfortable home was given in payment for this service.

When they became Christians they told their employer that they could henceforth have nothing more to do with the ancestral worship and heathen rites carried on at this place and were at once told—as they expected—that they must then of course give up their position and leave their home. It would be thought a little hard for a couple already middle aged, with a large family, to give up their whole livelihood and their old home in which their children had been born, to go forth into the wide world, to seek a living and a shelter they knew not where. But no one ever heard that the K—'s whined or wavered for a moment, or were even fearful or doubtful. They at once decided to leave, but seeing how firm they were, the Prince, who knew very well that he could never replace them with any one half so trustworthy and faithful, begged them to remain, releasing them from all connection

with any heathen ceremonies or services.

From the first Mr. and Mrs. K— were indefatigable Christian workers, not only preaching the Word at every opportunity, but making the opportunities. Mrs. K— came five miles, twice a week, to church and Bible class; at the latter sitting with her bright eyes riveted upon me, asking intelligent questions, and when questioned, ready with answers which showed how deep and clear her own experience was and how the Holy Spirit is his own best interpreter. Although by no means rich, even according to very limited Korean ideas she often bought tracts, catechisms and hymn books for distribution among the neighbors, and frequently brought her heathen friends with her to services.

Not content with trying to persuade every one she could reach in her own neighborhood, she and her husband set out to visit the other villages within a radius of eight or ten miles, and even across the river. He, though belonging to a class who would never think of carrying a load, shouldered a heavy wooden jiky—the frame used by coolies for carrying a pack—and carried it, laden with Christian literature, from house to house and village to village. His wife, although according to custom one of the women who considered it improper to be seen in public, trudged by his side along the high ways, talking to the women while he preached to the men.

We have known this woman nearly fifteen years—her husband has been in heaven for some years—and during all this time she has never flagged in her earnest efforts to "pass on the word" to her country women. All her work has been entirely voluntary, most of it at her own initiative, and she has received no remuneration except once, when for a little more than a year, at the request of one of the native churches she served them as their woman-evangelist. This

work she resigned of her own accord, and moved into the country near some of her relatives where she works quite as effectively for Christ, if not more so, than when in Seoul in the employment of the church. She is always ready to go with any of us on country trips when we want a good Biblewoman, never expecting any remuneration above the expenses of the trip. When travelling in the cars, she always has a tract or word for every body. Sometimes she goes to a remote Christian village where there are ignorant new believers and holds a series of Bible classes, sometimes she comes up to Seoul to study in the Training Classes held or to visit from house to house with a lady evangelist. She is always ready, cheerful, quiet and untiring.

Like every native Christian she has eaten her share of "yok" (ridicule and abuse) but her smile is as sweet and sunny, and her bearing as assured as though she had never known a cross. I have never seen in her the least sign of spiritual pride or heard a word which sounded like boasting. All her glorying is in the Lord. She is now surrounded by her own Christian family, she is loved and respected by the native church wherever she is known, and that is widely. Many a soul thanks her for opening its way to the light, we missionaries lean upon her as one of the pillars of the Korean church, and love her as a sister. Is not this a woman of whom her Lord would say

"Her price is far above rubies?"

(To be continued.)

### **Evangelistic Work at Kunsan.**

*Annual Station Report, September, 1905.*

The general condition of the work committed to our station, while not what we would like in all respects, is encouraging. Several cases for discipline have



arisen, but, on the whole, the church attendance and spiritual life of the members have been good. One of the most interesting features of the work was the two conferences of representatives of the various groups held at the station in the spring and late summer. These conferences originated on the part of some of the native Christians, who desired the members of the various churches to get into closer touch with each other, to consult and talk over the work in which they were concerned. Both conferences, with a little help from the missionaries, were conducted by the Koreans. Programmes were made out and a number of the Koreans took part in the discussion. These were such as to reflect credit upon those participating in them. At each conference one of the missionaries was asked to preside. It is hoped that from these and other similar conferences in the future great good may result.

In the spring 120 of the members of the station, accompanied by two native evangelists, visited four of the groups, holding special evangelistic services, with encouraging results.

At some points the interest is unusually good. This is due in part to the 11 Chin Hoi, who are trying to force the people into their organization. The people are seeking refuge in the church. At one place, Konggai, about thirty decided to "do the doctrine" instead of submitting to the demands of the 11 Chin Hoi, and asked for a missionary to visit them. While we regret that the people are coming from such low motives, we cannot but rejoice at such an opportunity to give them the Bread of Life.

Besides Konggai, another regular preaching point has been opened at Chang Pyeng Ni. One or two other places are asking for a missionary or evangelist to visit them. The following statistics are collected:—

Baptisms for the the year	35
Catechumens received	60
Infants baptized	10
Christians now enrolled	238
Catechumens enrolled	140
Baptized infants enrolled	61
Boys attending school	26
Girls under instruction	23
Contributions to various causes	yen 455.81
Patients treated (incomplete)	1986
Medical visits	159

### The Vision and the Task.

BY REV. J. Z. MOORE, PYENG T'ANG.

The passing of the Korean nation. That is the way the American newspapers have said good bye to Korea. Whether or not that is the meaning of all this it is hard to tell. Marquis Ito seems to think there is still a Korean nation. Be that as it may of one thing we are sure: The *Korean people* are still with us. Our interest is with them.

What is to be their place in this great eastern world that is and is to be? That they have a place goes without saying. As in the human body there is no useless member and as each member has its special work, as each man's life is a special plan of God, or at least as there is a plan of God for each life, if the man is only wise enough to search and find and work out that plan, just so each people has their place and duty in the great world's work.

Greece gave beauty to the world and perished because she was not beautiful herself. Rome gave law to the world and ceased to exist because she was not lawful herself. Israel gave the foundations of religion to the world but is gone because having the foundation she did not build. So each nation has given or will give her part to the world's development.



Has Korea done her part? Search as you may these three thousand years and what do you find? Only one thing: nothing worthy. Why has God permitted these fruitless years? Just for the worthless waste? He does not work that way. The nation has not been kept all these years for naught. What then is her work?

She is not to be the commercial nation of the East. She has neither the position, power, or ability for that. The commerce of the East is and will remain in the hands of the French-English-Japanese. She is not to be the scholar of the East. Too long has she been held in midnight darkness by the iron bands of the evil spirits for that. The scholarship of the East belongs not to the Japanese as many now think, but in the end to the German-like Chinese who in the past have been and in the future will be the scholars of the Orient.

What then is left for Korea? Poor, despised, oppressed Korea, what is to be her part in the great East that is to be? Not commerce, not learning, but infinitely greater than these, she is to be God's messenger bringing the true light of Christianity in the midnight darkness of the Eastern situation. This light and this light alone can solve the Eastern question. As Bishop Bashford of China says, there is no mastery without the master, so there is no light without the source of light, there is no source without the lamp. Korea is to be the lamp, the Christian lamp that is to lighten the Eastern world.

That you students of the situation will laugh at this I am well aware, but of that I do not care. Go back with me a bit into history. In the old day did God choose proud, strong Babylon or proud learned Egypt through which to reveal his might and glory unto the world? Not so, but the slave child Israel he chose, and that slave through the New Israel has become

not only the light but the master of the strong and learned and proud.

So in this latter day shall God choose proud, strong Japan with her warships and splendid army to reveal his glory unto the East? On the other hand will he choose proud Kul (letter) bound China as the channel through which his glory shall flood the earth? Those who are learned in the things of God know better. But here is the slave child Korea. What other work has she? Pliable, leadable, hungry for teachers, enthusiastic, unmolded, waiting for a mold and leader does not her position in the midst of the nations together with her lack of other mission strengthen our faith that she is to be the Children of Israel of the East bringing the Light which alone can solve all questions and save all nations?

In the second place notice a bit of more recent history. An incomplete but significant comparison of the growth of Protestant Christianity in these three countries adds strength to our faith in Korea. The Methodist Episcopal church began work among China's four hundred and thirty millions, in 1847. We now have 25,787 communicants in care of 109 missionaries. This church began work in Japan in 1872. Among her forty five millions the Methodist Episcopal church now has 6,557 members including probationers, cared for by 74 missionaries. This same church began work among the twelve million Koreans in 1885. There are now 7,796 members under 43 missionaries.

To compare: this makes in China one member to every 16,000 inhabitants, in Japan one to every 7,000, and in Korea one to every 2,000. In China 437 for each year's work, in Japan 199 and in Korea 390. The average per missionary, counting the wives of missionaries and the Woman's Foreign Missionary Society workers, is in China 123, in Japan 89,

and in Korea 181. Putting these points together we see how far Korea has outstripped the others the youngest of all. In one point only, that of members for each year's work, is Korea behind. And in this comparison it must be remembered the Presbyterian is by far the larger church in Korea while we "lead all Protestant missionary societies in China." I quote from "Hungry Millions," a pamphlet by Dr. Leonard, corresponding secretary of the Methodist Episcopal Missionary Society. I do not have the figures of other societies but have no doubt that if we had the whole it would show far better for Korea than this part does.

But my faith in the Korean is based not on history alone but on my knowledge of the man as well. True as Arnold says a man must put his heart into his profession. My profession is the Korean so my heart is in him and that may somewhat color my hopes for him. Be that as it may the Korean is not a decadent man as some noted writers of late, who ought to know better, have sneeringly said, but has shown himself—not only the men but women also—abundantly able to take care of himself in the universities and medical schools of America. In fact he is full of unbounded, latent energy waiting to be drawn out. Or if you do not believe this he is at least an empty man waiting and willing to be filled, and when he is filled something will come out of him. In the British House of Commons a young man was making his maiden speech. It ended in a failure and as he passed out amidst the hisses of his fellow members he clenched his fist and said, "It's in me and out it shall come." Not many years passed until that man was England's greatest orator. It was a grand and noble thing to say "It's in me and out it shall come," but I think I know a grander, nobler thing and that is: That there may be something in me worthy to come out. Fellow mission-

aries of Korea, fellow Christians of America, ours is the undreamed of opportunity, the priceless privilege, the driving duty to put something in this man that will be worthy to come out. And of this be sure: every thing you put in that is really worthy will come out. Just now is a more important and strategic time for Korea than for any other mission field in the world. Old things are passed away and all things are trying to become new. With the proper force to man the work and the money for schools and churches the new things will become Christian things and the Korean people a Christian people. Then the nation will take care of itself. My object in writing this has not been to put the mission work of other countries in a bad light, for the whole record has been glorious, but the record in Korea has been wonderfully glorious and my only wish is that I might add a mite to draw the attention of the home church to the most needy land and widest open door of the generation.

### Kunsan's Ministerial Candidates.

*From Personal Report of Rev. W. B. Harrison, September, 1905.*

Mr. Yang, the candidate for the ministry, was found to be so poorly prepared to take the prescribed course that for a time I was at a loss to know how to teach him. He was most deficient in mental discipline and in knowledge of his own language. His course of study was shaped accordingly, using the Gospel of Matthew as a text. He acted as helper at the same time. In accordance with the action of the mission he was sent to the theological class at Pyeng Yang. Of him Dr. Moffett writes me "The only men who failed on more than one subject are the two men who read

no Chinese, your man, Mr. Yang" and another. "They are both good men, and it does not seem that we ought to debar a man from the ministry because he is not a Chinese scholar, but ought the rather to have Korean text-books for him. Mr. Yang failed in examination on theology and Jewish history."

Kim Chang Kuk, the ministerial candidate who was sent to Pyeong Yang academy last fall, seems from all the reports I have gotten to have done well. He spent half his time at study and half at work by which he paid his board. After the close of the academy he worked for a time in the school fields and, after that, was employed by one of the country churches to teach a primary school for the summer. He is to enter the academy again at its opening this fall.

### First Work.

*From Personal Report of Miss E. Carson,  
September, 1905.*

Before my stammering tongue could frame more than a few intelligible sentences the charge of a class of girls was given me. Since then I have had weekly touch with Korean women or girls in what the others are pleased to call my work. The teaching done has been chiefly in the reading of Ennun, both with the women and girls.

Recently some work of the nature of a sewing circle has been started with the young women, but it is too soon yet to say whether the experiment will succeed in reaching the class desired. Of course an attempt is made at Bible instruction along with the needle work.

Some house to house visitation has been done in company with other ladies of the station. The homes are open and opportunities vast for this line of work.

Twice I have been able to spend Sunday in the country—once in company with Mrs. Adams at Satol on the railroad, where we found a large group of interested women. The picture of that group of women with open Bibles around a Korean dip of half candle power Sunday night after an all day service and with the rain pouring outside is indelibly stamped on my memory.

Later with Mrs. Bruen I visited Moropail, a village nestling among the mountains. Sabbath a great crowd of women gathered from all the surrounding villages. The large new church building was crowded to its utmost. It was a privilege indeed to gather with eight of this unknown village at the table of remembrance for our common Lord.

A few days each have been spent in Fusan and Seoul stations, looking over their work and getting ideas. The year has been one of profit and pleasure, and I thank God for giving me a share in making the Gospel known in Korea.

Miss S. B. Harbaugh, one of the Editors of the KOREA MISSION FIELD, left Seoul on the 21st instant for the homeland for a year of rest. The thought and careful oversight Miss Harbaugh has had for the paper have helped to make it the success it is today, and her enthusiasm and earnestness in its behalf will be greatly missed during her absence. We hope her year in America will be all that furios are supposed to be, not what many of them prove to be, seasons of hard work.



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### **Minutes of the First Meeting of the Executive Committee of the General Council of Evangelical Missions.**

In response to a call issued by Dr. Underwood after conference with various members, the first meeting of the Executive Committee of the General Council convened at Dr. Underwood's house February 23rd, 1905. Present: Rev. W. A. Noble representing the M. E. Mission, Rev. J. R. Moose, M. E. Mission, South, Rev. H. G. Underwood, D.D., American Presbyterian Mission, and Rev. W. D. Reynolds, Jr., American Presbyterian Mission, South.

Upon nomination by Dr. Underwood, Mr. Noble was elected Chairman, and Mr. Reynolds Secretary.

Three matters were taken up as referred to the Committee by the General Council in the printed minutes of September 15, 1905.

1. *The Relation of the General Council to the Native Church.* It was moved and carried that type-written copies of the Articles of Federation of the Churches in the United States, and of the proposed union of the Presbyterian and Methodist Churches in Canada, be made for each member of this Committee, with a view to giving them careful consideration.

2. *Mission Boundaries.* Mr. Noble reported that a proposal for mutual

transfer of groups and the delimitation of boundaries was now under consideration between Messrs. Moore of the M. E. Mission and Swallen of American Presbyterian Mission, where their work overlapped in Pyeng An Province.

Mr. Reynolds read a letter from Kusan *re*, division of territory in S. W. Choong Chung Province, and mentioned the receipt of a letter from Chungju *re* boundary line between Kongju (M. E.) and Chunju (Presbyterian) spheres of itinerating work. Dr. Underwood reported an unsuccessful conference between Kongju and Chongju missionaries on the same general subject. The Secretary was instructed to write these four stations, asking them to prepare definite maps and furnish information about overlapping lines.

Mr. Moose stated that he hoped to raise funds while at home to open a new station in Kang Won Province, and would like a clear field. It was moved and carried to request Mr. Moose and Mr. Welton to draw maps of their respective territories in that Province, and see what mutually satisfactory arrangement can be made.

3. *Preparation of Programme for next Annual Meeting of the General Council.*

Dr. Underwood moved that the Secretary of this Committee be asked to prepare a paper for the Annual Meeting on Overlapping of Work and Delimitation of Boundaries. Carried.

Mr. Noble moved that Dr. Underwood be asked to prepare a paper on the question of the advisability of the speedy ordination of a native ministry. Carried. Dr. Underwood moved that Mr. Engel be asked to prepare a paper bringing out points of resemblance and difference in the polity of the various Churches represented in the General Council and suggesting a plan by which they may be harmonized. Carried. The Secretary was directed to ask the Joint Hymn Book Committee,



and the Joint Periodicals Committee to be ready with full reports for the Annual Meeting.

Mr. Reynolds moved that Mr. Noble be asked to prepare a paper on the Doctrines of the Churches represented in the General Council, showing how they may be harmonized. Carried.

Dr. Underwood moved that Mr. Bunker of Seoul, and Dr. Baird of Pyeung Yang be asked to present reports of the first year's experience in Union Educational Work. Carried.

Moved and carried that the next meeting of this Committee be held at Mr. Noble's house in Pyeung Yang, April 27.

Moved and carried that Mr. Reynolds be asked to attend that meeting, even though, as stated by Mr. Reynolds, Mr. Jankin will be present as the representative of their Mission.

Mr. Reynolds reported for the Prayer Calendar Committee that 200 copies had been published and distributed at 50 sen per copy; orders were received for 20 more than could be supplied. Revs. Bunker, Underwood and Hounshell were elected a Committee to prepare next year's Prayer Calendar.

Mr. Reynolds suggested as a topic for consideration at next Committee Meeting amending the Constitution so as to include the representatives of the Y. M. C. A., and Bible Societies, and independent missionaries. There being no further business, the meeting adjourned.

W. D. REYNOLDS, JR.,  
Secretary.

### A Friend in Need.

*From Personal Report of Rev. W. N. Blair, September, 1905.*

Following the Annual Meeting our family, with Miss Kirkwood, spent fifteen days in An Ju city. Mrs. Blair and Miss Kirkwood conducted a class for the few women that then attended. But work

was carried on under great difficulty. Lois was taken with dysentery soon after we reached An Ju, and most of our strength went to caring for her. I had planned to do so much preaching to the heathen, and did virtually none; but the little sick girl evidently preached for us, and our trip was not in vain. I feel that we ought to take every opportunity to give credit to Dr. Matsumoto of the Japanese army, then stationed in An Ju, for his skilful and truly tender services. He came to our house daily, sometimes bringing consulting physicians with him; and later refused any fee whatever, simply saying that he had a wife and children in Japan and who knew but that they might be in need of just such help in his absence. He was not a Christian, but one who so lives the Golden Rule must be near the kingdom.

### The Revival in Songdo.

BY W. G. CHAM.

The revival which was planned by the missionary body of Korea and which was so effectually carried out has no doubt spread further and gone deeper than we at first realized. The church in Korea has received permanent good from this revival indited by the Holy Ghost.

We have already seen in our churches in Songdo not only the change which has been wrought in the personal experiences of the native Christians but we have also seen with gratification the redoubled energy and zeal with which they preach the gospel to their fellows.

Since the revival Bible study, personal work, secret prayer, the leading of public meetings and such like means of grace have found pronounced expression in the lives of those who truly repented and found by faith the eternal life which is in the "Word."

The revival in the North Ward Church of Songdo of which I am pastor was

planned especially for those professing to be Christians. They were exhorted to come apart a while from the world and get prepared themselves for the kingdom and its work. Heart searchings and prayers of strong faith were in evidence and before the services had gone far into the week many who were professing Christians came to realize that they had never known what it was to be saved from their sins and to have the witness of the Spirit within themselves. The conviction of the Holy Spirit was strong, revealing sin in the hearts of the people and at the same time revealing clearly Christ, sin's remedy. Many of the Christians were also convicted of 'in dwelling sin.

Under the leadership of the Holy Ghost the repentance and confession of sin were genuine. It was indeed inspiring to see the joy and gladness which came into their hearts when they definitely believed that Christ rolled away their sins. The convictions were as deep and the conversions were as clear as any I have ever seen in the home land. Truly the Lord is no respecter of persons.

One man who has been a believer for ten years said, "As for believing Christ I have believed Him to be the Son of God for ten years, but today is the first time I have known for myself that God's Spirit and my spirit could have fellowship one with another."

Money which had been ill gotten exchanged hands in the midst of the congregation; the brother who had hated his fellow asked for forgiveness; the one who was a professing Christian for pecuniary motives declared his folly and expressed his desire to serve Christ sincerely; the man whose rank and position in society had given him license to snub his less fortunate brother of a lower class, under the conviction of the Spirit, said, "I realize now that all men are my brethren and I from now on will speak to them as

friends and brothers and not as slaves."

There was much of the spirit of wrestling in prayer until the Lord gave the blessing. The professions of conversion or the Baptism with the Holy Ghost were not superficial but were made only after they knew they had received the evidence from God.

Truly a great revival is on us. God's Spirit is making Christian character in this Korean church, character that will stand the test of the coming years. Thank God for the revival of fire. May it spread from church to church, and from station to station until Korea's church is Christian at heart as in name.

### Itinerating Experiences.

BY REV. C. F. BERNHARDT.

When one decides on a country trip in Korea the first thing to do is to engage a horse. This may seem to be an easy thing, and it is in America where all one has to do is to telephone around to the livery stable and order a rig to be at your front door at a specified hour. Nothing is said about rates for the rates are already fixed. It is not thus in Korea. Here when we want a horse we notify the headman of the "mapu" or horsemen and he comes around with some old plug for inspection. If the animal is unsuitable, as is generally the case, then comes a contest to get a better horse. When the better horse arrives there follows a long dicker over the rate to be paid, for the mapu's rate is just as much as he can possibly get, and seldom corresponds to his first demand.

Finally the agreement is made and the mapu promises faithfully to be on hand with this horse and none other at 7 o'clock in the morning. We therefore pack our boxes in the evening and rise in the morning and have an early breakfast and are all ready to start at 7 o'clock. But the horse has not yet

come. We wait till eight and then start a man out to hunt up the mapu. At eight thirty or nine the mapu comes leisurely up leading a horse, not the one bargained for to be sure, but another, for that one either died during the night or is sick or sold or more probably has gone off on another trip because a few more cash were offered.

At length the start is made and things go along with ordinary smoothness.

On a recent trip, as the journey was to be a long one, beside the load on the horse I put a small load on my donkey and told my boy to lead him till we got through the city. His pride was offended at being required to lead a loaded animal through the city, and so he did it very carelessly. When passing out of the compound he did not open the gate sufficiently and so one side of the load struck the swinging gate and broke off the handle of my new umbrella. As he went through the little water gate in to the city he collided with another load coming from the opposite direction. Result, a broken box. As we passed through the crowded market at a rapid pace the load struck a finely dressed Korean who had his back turned to us, and sent him sprawling over some kerosene boxes into the middle of a floor covered with merchandise. He picked himself up gracefully, and looking around to see what had happened to him, saw the donkey disappearing in the distance and admiringly exclaimed, "Nakui chota," "There's a fine donkey." Was he angry? His immaculate clothes were soiled and his dignity severely shocked, but not a sign of wrath disturbed his serene countenance. Was he angry? Well, perhaps I was only righteously indignant. Patience and the control of one's emotions are things that we Westerners can well learn from these Orientals.

The afternoon brought us to Kung Dong. There has been a church build-

ing here for eight years but very few Christians. Here it was that, a few years ago, during a very dry season when the crops were nearly killed, an angry mob assembled to tear down the building and drive the Christians out of town. The reason assigned was that the rain gods were offended by the presence of the Christians and had therefore withheld the showers. But a loving Providence was watching over his own and the crowd finally dispersed without doing any harm.

The Christians had thus suffered so much persecution that one by one they had moved away, till last year there were but two men and one woman remaining. Then a Spirit-filled and happy old man and his wife from Yul Pai moved into the church to be its keeper, and day and night he preached the Gospel to all with whom he came in contact. Some young men grew interested and came to the services. It is sufficient to say that there are now thirty-five regular worshipers there. There is one peculiar thing about this place that I have never noticed elsewhere—the singing of Christian hymns by the unbelievers. When last entering the city I heard the sound of singing in several houses that I thought were not Christian. On inquiry I was told that many unbelievers had learned to sing Christian songs. Who knows but that the singing of these hymns may be the divinely appointed means of leading these people to sing praises from the heart to the God whose praises they now sing only with the lips.

Some days later while travelling along an unfrequented road I was surprised to hear some one shout 'hallelujah.' Thinking that some Methodist brother must have strayed into this out-of-the-way place I turned to meet him, and found that he was a good Presbyterian and no Methodist at all. We had never met before but he had heard that the 'moksä'



was expected along that way soon and not knowing whether I was he or some other foreigner he used this method of finding out. I find that there are just three words that are universally known wherever the Gospel is known. Jesus, Hallelujah, and Amen. These words are not translated into foreign languages but are taken over bodily. Other words shall pass away but these three shall abide forever; and the greatest of these is Jesus.

Last fall when I visited Ki Tan in Chasan County, the man who lives in the house beside the church was drunk and spent the whole afternoon going about through the village reviling me and the Christians at the top of his voice. When it came time for the evening service he was still at it and it was with the greatest difficulty that we could go on with the service, as he stood outside with the crowd that had collected to see the fun, and made a great noise. He would put his head in at the door and say 'Now they are praying,' 'Well aint you through yet,' and various other remarks to the great amusement of the crowd outside and some of those within. I stood it as long as I could and then when he was looking in at the back door I slipped out the front door and caught him by the back of the neck and forcibly brought him into the church and set him down beside me and made him keep quiet for the rest of the service. Upon this the noisy crowd outside dispersed and we were able to worship in peace.

Whether it was this heroic treatment or something else that caused it I do not know, but certain it is that when I visited them this last spring he was one of the happiest members of the group and his treatment of me was very different from that of last fall.

Its power to change the hearts of men is one of the greatest evidences of the divinity of that Gospel that we love to preach.

## The Revival in Seoul.

BY REV. S. F. MOORE.

Asked to write something concerning the special meetings recently held in Chung Dong I would mention first some things that seemed to militate against their highest success. Such for instance as the absence of our veteran missionaries. Dr. Underwood being confined to his home after the first two or three evenings with a very heavy cold and Dr. Scranton being called elsewhere by his work. Mr. Bunker who was to lead the music was also unable to be present a number of evenings because of illness, and Mrs. Underwood's absence for similar reasons during the last week were felt to be a loss. Then the weather was bitterly cold most of the time, and the church was not always as warm as it should have been, especially the inquiry room. If we add to these items the fact that this was our first attempt at Union evangelistic work attended by that incompleteness of preparation and ignorance of the best methods which is likely to accompany first efforts we can readily see that future efforts may be expected to prove much more fruitful. The movement began in the calling together of the pastors of the city churches for conference ten days before the meetings began. It was decided to hold day meetings in each church and union meetings in the evenings—A Methodist missionary to preach in the Presbyterian Central church and a Presbyterian in the Chung Dong Methodist church. It was thought best for one man to do the preaching night after night. Committees on music and literature were appointed and an executive committee put in charge of the whole work. The two weeks beginning with January 26 were decided upon as especially appropriate because of the Korean custom of stopping work at that time—their New Year season. The committee felt that the first week



should be spent in special effort to revive the native church and that the invitations to outsiders should not be distributed until the second week. Personally I am inclined to think this was a mistake and that the night meetings should have been for the unconverted from the first, leaving the work of reviving the believers to be carried on in the day meetings, which were held morning and afternoon by the pastors of the several churches. Audiences varied a good deal, there being a perfect jam one evening when the weather was especially pleasant. Although much hampered by having to use two hymn books with only some fifteen hymns in common the singing was very hearty and as one not long on the field remarked the people sang as well as congregations do at home and the solos and duets both from foreigners and natives were very helpful. Perhaps the assistance of Drs. Avison and Hirst who took Mr. Ranker's place when he was absent and that of Misses Edmunds and Harbaugh at the organ should be specially noted. One feature which seemed helpful was the repetition of Scripture by the congregation. Many precious texts were repeated line by line after the leader. The fifteen minute prayer meeting just before service was also very helpful, one being held by the foreigners and one by the natives holding positions as elders, deacons or Sunday School teachers. The presence of the Spirit of God was manifest in the hearty confessions of sin, the preacher being stopped one evening by a woman rising and saying that in listening to the Word she saw her sins as she had not before, and there were also many testimonies to a quickened spiritual life.

In response to the invitation men and women arose night after night to express their desire to follow Christ. A few times the inquiry room was quite full, and how to best conduct an inquiry meeting in a heathen land is still some-

thing of a problem. Dr. Cutler who had principal charge of the work with women had an experienced Christian relate her experience one evening, and then had the women offer brief prayers to their newly found Father. On the men's side also we tried to have individual prayers and tho' the words were stumbling these first prayers touched our hearts and doubtless reached the throne of God. Among those who came out were a few of the official class, but the soldiers were especially numerous. Owing to imperfection in our arrangements many of the names were not taken. During the last few evenings a copy of John's Gospel was given to each new inquirer and a short time taken in the after meeting to explain some text from that book. 130 Gospels were thus given out there to the men as very few of the women could read, and the number of women who arose to express their desire to lead a new life is estimated at 4050. The meetings continued for sixteen days and then closed because of the winter class beginning its sessions. The last night was one of the best in visible results, 13 rising on the men's side for prayer and 17 others coming forward afterwards. It ought to make us ashamed to think that we have never before tried to have union evangelistic services, and the results though small as compared with Pyeng Yang are certainly sufficient to show what God is ready to do for us when His servants come together "with one accord in one place." No account of the meetings would be satisfactory without mention of Brother Hounshell who was always ready to take an earnest part in the early prayer meeting or in conducting the testimony and after meetings.

### **The Yeng Byen Bible Institute.**

BY LOUISE GILLES MORRIS.

The first Women's Bible Institute of the Yeng Byen Circuit began on April

Third in the church in Yang Byen city. Word had been sent out to the few country churches, hoping that perhaps six or eight of the women might be able to come in. In talking the Class over beforehand, we thought that if twenty names were enrolled we should be very grateful indeed. Our little faith has been rebuked, and our hearts made very glad by having a class of thirty three earnest students, fourteen of whom came in from the country, leaving their homes to travel from seventy to two hundred and sixty *li*, spending from two to five days on the road each way and ten days here in study. The women from one circuit of our district have been in the habit of attending the Pyeong Yang Class, so this year, as usual, they went there for study. Consequently the fourteen women who came here for study is not the complete number of women from our district who have studied in the Fall Classes.

This has been a peculiarly hard year for the Koreans of this part to get hold of ready money. The old Korean money has gradually gone out, and the new money seems to have been held in the further southern cities, so that ready money is scarce up here. The people have their grains, et cetera, so that they can live comfortably, but they find it exceedingly hard to travel, or do any thing else that takes money. Consequently we especially appreciate the large number coming into our first class, for they have paid every cash of their own expenses. Not a cent was given, nor even asked for, to help any one of them either in their trip in, or during the class. It was suggested that the class close one day earlier, so that the women would have three days to get home in before Sunday, but they said, "No, we have come to study ten days and we do not want to stop a day early."

There is a beautiful mountain on the

north of the city, called Yak San. The Buddhist Monasteries are there, and the rocks and trees make it a very pretty place and a very popular one for picnicing, so the women were very anxious to make a trip out there. Their lives are so bare of pleasures and uncommon sights that this meant much to them. They said they should not be able to sleep for thinking of it. Some one suggested that they had better ask that the Class be closed at noon on the last day so that they could have that afternoon for their picnic, but the majority said, "No, no, we do not want to miss even one afternoon of study." So they decided to stay over the next day for the picnic, and try to make their money stretch over an extra day, rather than miss one afternoon of study which they might have.

Our last meeting was a very interesting one. We closed the regular classes and all met together the last afternoon. First we had a testimony meeting—each one giving some thought, from the class studies, which had been especially helpful to them. The variety of impressions, the deep conviction of several, and the realization that had come to them of what Christianity is, and what being a real Christian means, were all very interesting and very gratifying indeed. After various discussions,—as to whether the class had been all that had been hoped for, and all it should have been to them, we talked about the next class and what improvements we might be able to make, and finally took a vote on whether we should study only the Bible or take up other studies such as Geography, Hygiene, et cetera. I almost feared to put the question to vote lest it should go against my own desire for these women, but I was much pleased when three fourths of them said that since they knew so little about the Bible they would rather spend these

few days with us twice a year studying only that. The other things would be very interesting they knew, but they said that since they could only study here for such a few days a year that they thought they preferred to get all the knowledge of the Bible that they possibly could. In closing all agreed to take for our rule of living, for the few months intervening before the next class, the text in First Corinthians—"Whether ye eat, or whether ye drink, or whatever ye do, do all to the glory of God." We hope to have a testimony meeting at the beginning of our next, and tell one another how we have succeeded in living up to our rule.

I have had the blessed privilege of being in the large Pyeng Yang study classes and have found them times of deep experience and pleasure, but no experience has made me so grateful or given me such joy as this class of thirty-three women from among the *few* Christians of this new circuit, where our work is just beginning. I felt so happy over our city women attending so well. We only have eighteen or twenty regularly enrolled attendants here, and they nearly all attended the class, throughout, most faithfully! Every one in the class came to study till the end, the attendance was almost perfect, the interest and earnestness most marked. Not one was an uninterested or unlearning pupil. All seemed so hungry and so thirsty and so quick to catch and profit by each truth.

The Pyeng Yang ladies were so kind as to send me two of their proficient Bible Women—Susan No and Madeline—to help in the Class. I have much appreciated them, as also have all the women. It would have been very hard to have the Class without their good and willing help.

We most keenly feel the great responsibility and importance of this work

of laying foundations for what we believe will some day be a great work. We realize our weakness and our helplessness here alone on this large district, but we know that all things are possible with Him who has given us this joyful privilege of labor, and we ask that you will not forget us in your times of intercessory prayer.

### After Three Years.

BY REV. J. L. GEDDIE, WYOMING.

An interesting feature of missionary work is that of visiting a place after a lapse of time and noting the progress that has been made by the church in that time. The writer recently spent several days with a church, which was the first one he visited, outside of the mission station, after reaching Korea, three and a half years ago.

At the time of the first visit the group was small and the service was held in a two klan room (eight by sixteen feet) into which were crowded the believers numbering perhaps forty, including the women and children. Now they have a nice church and at the Sunday morning service the attendance was about one hundred and seventy.

At a smaller village two miles away they were just completing a new church, in which I conducted the first service held. I remarked in beginning that I had once before, three years ago been in that village and that then there were only three believers in the place. The present leader of the group replied "Yes, and at that time I was so foolish as to run and hide when I saw you coming." This group now numbers about thirty-five, and this is but an index to the way the churches have grown in a number of villages near by, where three years ago there were few, if any believers.

On my former visit to the church first spoken of, we had a class of children at an hour separate from the service with the older persons. This class was composed of several boys and one forlorn looking little girl, who would sit close by the preacher to keep from being pushed aside by the boys, who seemed to feel that she had no business there anyway. I did not recognize, in the bright neatly dressed girl of twelve, who came into our room on the recent visit, the former pinched and frightened little creature. She recited Bible verses



and catechism answers in a way that surprised me greatly, as, so far as I knew, there was no one to help her or look after her studies. I was most interested though in the words about what Christianity had done for her home. Formerly her father had been a great drinker and was very mean to them, at times driving every body away from the house. He was also a gambler and they were often in very pinched circumstances. Now, she said, all were Christians except her grandfather, and that every thing was different in the home. There was no fighting or quarrelling, no drinking, no offering of sacrifices to ancestors or evil spirits and they had a sufficiency of everything. As she put it, "Christianity is good for the body as well as the soul." I would ask for no better proof than her own round, smiling face, as compared with the wan and wistful look that she formerly wore. Praise God for a gospel that brings joy and brightness into the lives of children!

### A New Style of Courtship.

BY REV. J. S. GALE, D.D., IN WOMEN'S WORK  
FOR WOMEN

Among the earnest, quiet men who live at the foot of the Yellow Dragon Mountain, Kaysunnie is most beloved. He had become a Christian, had established unbroken communion with the Lord of all the earth, and had lived already two years in His company. He had a brown beard, easily noticeable in a darkly bearded land, and his pitted face was extremely homely. But he had given over into the keeping of his Lord his homely face, his thatched hut, his fields at the foot of the Yellow Dragon, his wife and his little baby girl. I called on Kaysunnie frequently and was always handsomely entertained. A clean mat was unrolled for me and I dined on the best Korean rice, seaweed and pickled ablage. Kaysunnie would ask me to

pray with him, to pray that his heart might all be given to God, and that his home might be a Jesus home.

The winter class came and Kaysunnie was present. He had come twenty miles that morning to join the opening service; but he had to go home after, for his wife and little baby girl were sick of small-pox. Next morning came the news, "He is known to all the brethren that the wife and child of Kaysunnie have gone home to heaven." His brown beard and pitted face appeared no more at the sessions. He was home alone on his vacant, cheerless *lang*, wondering how it was that the old devil *ma-mag* (small-pox), which he used to worship, could come with such a high hand and rob a Jesus home. No doubt his faith had been too weak and poor. Through a long succession of lonely days he prayed away his sorrows and doubts, and came forth with tears dried, saying, "The Lord has been so good to me."

Usually Koreans marry in a week or so after burying a wife when they are as well off as Kaysunnie, but a year passed around and the headman of the village said to me once, "Poor Kaysunnie, he has no wife." Once, when the subject was raised, Kaysunnie said, "God will give a wife when the time comes."

On an unexpected day Kaysunnie called at my study door with smiling face. We passed our salutation of peace and he said, "I have some very important news for the *moksa* that I have not told to anyone but the Lord. I am going to be married." "Indeed," said I, "to a Christian I hope." "Of course to no other than Mr. Oh's daughter." This daughter, called Pobay, or Treasure, was quite a beautiful girl.

"I've carried on a correspondence with Pobay," said Kaysunnie, "and I want to ask the *moksa* if I have done it in accordance with the laws of the church. She has answered me and we



are going to be married," and here he unrolled a number of crumpled papers, their complete correspondence. "This is the first note that I sent her," said he. All that was on it was Mark x: 7: "For this cause shall a man leave his father and mother and cleave unto his wife." It had neither address nor signature.

"But how did Pobay know who it was from?" I asked. "Know? Why, she knew from the man that brought it." Pobay's answer was Matt. xxii: 3 and 7: "And he sent forth his servants to call them that were bidden to the wedding, and they would not come. But when the king heard thereof he was wroth, and sent forth his armies and destroyed those murderers and burned up their city."

"Was not that a wonderful answer for her to send?" asked Kaysunnie. I said, "Really it is wonderful. I don't understand it at all." "No?" said he. "It simply means that if I have the faith to believe, I'll be present at a wedding."

Again Kaysunnie sent I Peter iii: 7. "Likewise ye husbands dwell with them according to knowledge, giving honor to the wife as unto the weaker vessel and as being heirs together of the grace of life, that your prayers be not hindered." Pobay at once answered, John i: 8: "He was not that light but was sent to bear witness of that light." Again Kaysunnie remarked that her answer was "very deep." I said, "I don't understand that either." "The *moksa* does not understand it?" he asked with surprise. "It means that our letters are bearing witness even though we have not yet decided." Still another answer was Matt. ix: 1: "And he entered into a ship and passed over, and came into his own city." "But truly," said I, "that is past my comprehension, too.

What does it mean?" "The thought here is that we will sail together to our own city or heaven." On a crumpled piece of paper the final answer, which completed the correspondence was Matt. vii: 1, evidently written by Pobay's own hand: "Judge not that ye be not judged." I appealed to Kaysunnie for an interpretation, hoping that he might make his prospects a little clearer. "This also is very deep," was the answer, "and shows Pobay to be a wonderful girl. It means 'Do not say anything about our plighting our troth to anyone as yet, or give them a chance to judge.'"

Kaysunnie's dear face was so happy and trustful that I had not the heart to say, "I'm afraid you have built a castle in the air." He was evidently disappointed that I should be so slow to see the "deep" meaning of the notes. He asked me if he might tell others without breaking church rule. I said, "Certainly." He then called on Yi in the outer room, and told him, but Yi laughed and said, "Have you asked her father?" "No!" "Well, you are mad," was Yi's reply. "She evidently has no idea what you mean." Kaysunnie, much cast down, went home to pray.

I went up to the capital and lived for six months and, on my return, a note came on the familiar crumpled paper: "Please come to the Yellow Dragon Mountain and marry Pobay Oh and Kaysunnie Kim." Two weeks later, before a concourse of wondering people, I officiated at this wedding. Kaysunnie said, "I'd like you to preach straight at these town folk for I never had a chance to draw such a crowd before. Tell them about the marriage and the good time that's coming in Jesus' kingdom, and then could we not sing,

"Rejoice and be glad, the Redeemer has come?"

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# KOREA MISSION FIELD.

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## An Afternoon in the Clinic.

BY DR. J. W. NOLAN

It may be interesting to home readers of the "Field" to know something about the conduct of a clinic in Korea. They are usually held in the afternoon, reserving the morning hours for operations, and, if perchance there be surplus moments to the doctor's credit, study of the language, the latter being the least desirable. All the dispensaries provide waiting rooms for the accommodation of the patients, who begin to gather early in the forenoon. A helper is in attendance for the purpose of preaching, exhorting, distribution of tracts, and sale of Gospels. These helpers are of undoubted consecration and but to see the intensity of purpose and love for souls illumine their faces as the Old Old Story gushes from their lips would be a wounding rebuke to skepticism. But their eloquence is not sufficient to hold the throng in decorous congress until the "wee sa" (doctor) can be seen, until which time they amuse themselves by wandering about the compound, riveting open-mouthed gazes upon anything foreign, tramping over gardens, and indulging in such innocent diversions as appropriating and sunexing to their possessions anything from an empty bottle to a storm coat, or anything, in fact, which isn't securely fastened to some immovable body. The Korean belongs to that fraternity known as "Knights of the Light Finger" and if any doubt exists as to his being a *bona fide* member in good standing and full fellowship only an opportunity is needed to certify him. On one occasion a half bottle of quinine

disappeared very mysteriously and a former "boy" insisted that rats ate it.

Before the work of the actual clinic is begun a regular service is held, consisting of a song, simple Gospel talk, and prayer, after which the women and children are seen, followed by the men. Now ensues a busy scene. Hot water and everything has been prepared before hand, and I might here add that if this was an expensive commodity the medical work in Korea would soon bankrupt the home church. The medical assistants grow busy, dressing old cases, refilling prescriptions, and seeing minor cases while the doctor has to do with the more serious ones. If he is recently from America, he will be unable to elicit much information without an interpreter, since the lingo of the country folk is very unlike the polite language he has studied in books, the most intelligible thing in many cases being a shower of saliva which falls from the patient's mouth with geyser-like impetuosity of each aspirated articulation. The thing in America most nearly homologous to the Korean is Montgomery Ward's "whirling bulb sprayer." He thinks that to make himself understood his face must be in painfully close proximity to the doctor's, whereupon he breathes forth an exhalation of sound as high pitched as a college yell and as terrifying as an Apache war whoop, as he recounts the symptoms of "rats in the leg," "wind in the skin," "turtle in the abdomen," or some other incontestable reality, as the case may be. A case presents in which the following colloquial is typical.

Patient: "Are you in peace and how is your precious body?"

Doctor: "I am well, thanks, have you come for medicine?"

Patient: "Yes, your fame as a healer has penetrated to all directions and I've walked fifty miles to see you."

Doctor: "How old are you?"

Patient: "Who? I?"

Doctor: "Yes, how old are you?"

Patient: "O! I was born on the tenth day of the fourth moon of the second year of the present King's reign."

Doctor: "I understand what you're talking about, but your meaning isn't very clear. Just to show there is no hard feelings between us, please tell me your age."

Patient: "Cawsigy (an exclamation) — I have eaten thirty birthday cakes." At this juncture the doctor takes a long breath, wipes the sweat from his forehead, and continues the interrogation.

Doctor: "Where do you live?"

Patient: "Anybody can tell you where I live. Just take the big road and travel until you get nearly in sight of the big temple, turn to the left and there is my house."

Doctor: "Pardon my stupidity, but as I have not lived long in this country, I don't know all the people; so please tell me your village."

Patient: "I live in — magistracy, but don't see what bearing that has on the case; give me some medicine."

Doctor: "If I might indulge your patience a little further, I'd like you to tell me, with as little saliva as possible, when and how the present trouble began."

Patient: "My neighbor has a son Kim, who married —"

Doctor: "It doesn't matter if he had a thousand sons. Answer my question."

Patient: "Kim married my cousin and was —"

Doctor: "I see it will be necessary to read up your genealogy, and so please bring me any books or literature you

have on the subject, and after I inform myself I'll give you the medicine."

Patient: "No, I must have it now. As I started to say, Kim was beating his wife, my cousin. I interfered, and he struck me with his pipe, making a painful bruise."

He is given a liniment and others follow.

Here is a leper. His fingers have fallen off and large ulcers disfigure his person. A baby is brought in with gangrene of the jaw, which is operated on the following morning. A case of itch presents. A native doctor has prescribed an ointment of charcoal, which has been industriously applied for a month with no benefit. He is given soap for a bath and instructed to return the following day for further treatment.

Loud talking is heard in the waiting-room and the doctor goes out to see what is the trouble. He finds a tubercular fistula of the jaw. A poultice of sticky candy has fallen off and they are hastening to replace it to prevent the escape of pus. The whole crowd gathers about and clamors to be seen at once. The doctor explains that only one can be seen at a time and returns to the case he has just left, but to have the litany of his shortcomings chanted with relentless candor. "So stupid he can see only one at a time." "I'm disgusted." When the equilibrium of the Korean's composure is disturbed it is like the lightning which stabs the earth right and left in its blind rage; but the storm soon passes, the sky clears, and he again smokes his pipe in the untroubled serenity of ease.

Doctor: "What's this?"

Patient: "A hole the Korean doctor made in my knee with a heated probe to let the devils out which made so much pain."

Doctor: "My friend, it would be as hard for Grover Cleveland to enter a



Korean room as it would for a devil to escape through a hole that size."

This is rheumatism, and a few doses of the salicylates soon rout the devils. The reason the foreign doctor is held in such reverence in many communities is because his medicine is thought to kill many disease-producing devils.

An old case presents, who has been supposedly using an eye-wash, but it seems he has been drinking it instead. A wasted, pale child comes in and a case of summer complaint is diagnosed. The doctor is told that although the child has been eating four bowls of rice (six quarts) daily, its strength continues to diminish. He stops to lecture the mother on a few salient points of hygiene, and advises all food, except barley water, withheld for a day. She thinks such advice could come from none other than a crazy man, and the child is carried away at once, believing such measures could result in nothing but death.

Another case. Poor child! It is now six years old; its head has never been washed nor its body bathed. The scalp is one vast purulent sore. The helpers understand the routine treatment of such cases too well to refer it to the doctor, and in a miraculously short time its hair is clipped and the head scrubbed with a brush and green soap, after which there is no recurrence of the trouble.

The incidents herein recited are not merely isolated episodes, but occur with dismal regularity in the clinics.

### Under Persecution.

*From February Station Report of Rev.  
C. E. Sharp.*

Reports had come to me of awakened interest at Haiju, and this was the first place visited. On account of the difficulty in getting the people together for a class just before the New Year, a number of them being merchants, I did not

stop long, but went on to Taitan. Here we found very deep interest and a number of new believers. We studied together a number of days subjects suitable for new believers. On Sunday the church was filled with men only, a service being held for the women in another part of the building. Each Christian was instructed to bring one unbelieving friend, and I think they did, for both places were filled.

The usual church meeting was held, and among other business transacted they chose one of their own number to work as an evangelist in the neighboring villages for five or six months each year, the church to pay his expenses. A Mr. Kang was chosen.

From here I returned to Haiju to spend a few days in meeting and teaching the new believers. There are not as yet *large numbers* coming, out and expressing a desire to become Christians, as in some parts of the country. But there is a deep work going on throughout the community. Among the new believers are eight or ten fine young men, most of them from very good families. The first of these is Mr. Pak Chang Do, who became a Christian a little more than a year ago. He keeps a bookstore on the main street of the city, and has added to his stock Christian books, Bibles, Testaments, Pilgrim's Progress, Hymn-books, Gale's Readers, and many others, and sells them among his friends in the higher classes. He gave me an order for fifty New Testaments and fifty hymn-books, to be filled as soon as possible. He is all on fire with evangelistic zeal. He brought to call on me one of his friends, a Mr. Kim Myeng Taik, one of the scholars of the city, and I afterwards returned the call. Mr. Kim said he had been reading the New Testament for six or seven years, and admitted that the principal thing that stood in the way of his confessing Christ

was the persecution which he knew would come upon him if he took this step. Mr. Pak said there were many others in the city of much the same mind as Mr. Kim in their attitude toward Christ. Mr. Pak's mother tried to hang herself twice because her son had become a Christian. She is a sample of a large number in this conservative and aristocratic city, and this accounts for the bitter persecution which the new believers from among the higher classes almost always receive.

A Mr. Yu became a Christian a short time ago. He is the son of a rich man and has been very dissolute. To put a stop to the attempts which his former associates made to get him back to his old way of living, he cut his hair and put on foreign clothes. "Now they'll leave me alone" he is reported to have said. His father tried to dissuade him from becoming a Christian, but he refused to listen. His mother interposed. "Why do you not obey your father? What kind of action is this?" He replied "I have another Father now, and I have to obey Him first." "Another father! What do you mean?" "Yes, I have a Father in Heaven, and his Word must be obeyed before that of my earthly father."

Another young man was sent by his father to buy some articles for sacrificing. Instead of buying these, he bought a Bible and Christian books and took them to his father with "Father, here are some books that tell all about God and how to get eternal life."

The father was so angry he drove the young man from the house and would not let him have anything to eat for two days. Then he allowed him to return, but he and the whole family disclaimed all responsibility for the young man's actions.

The Anak helper was loaned to me for a class here the first week in January. This was the beginning of the deeper interest now manifest. I spent about a

week with them, meeting each morning and afternoon, and studying subjects appropriate to the needs of the new believer, the atonement, the Holy Spirit's work, repentance, and discipleship. The interest was very good.

### To Syen Chyen for the Winter Class.

*From February Station Report of Rev. E. H. Miller.*

The past weeks have been full of that variety of labor that school work does not afford. Vacation began the 19th. of January and ran till today. At its beginning I was planning to prepare for class work in the Seoul General Class. But the decision of the station to send me to Syen Chyen changed my plans, and in accordance with that plan I left the city on a Monday, getting to Pyeong Yang late that night and setting out early next morning for Syen Chyen, where we arrived at about four p. m.

On the way from Seoul to Pyeong Yang we travelled in a third class coach, a trophy of the Japan-Russian war, remodelled somewhat, but showing unmistakably its Russian origin. Though called third class, it was not warmed, except as two or three score of human heaters with unlimited cigarettes were continually sending up to the deity of warmth an ever rising cloud of incense. On the second day we travelled on what we called seventh class—freight box cars with windows inserted in the sides. After arriving on the east side of the river at Anju our loads were put in the care of the railroad company and transferred over the ice to the west side the bridge there not being finished. Here it began to snow down on us in increasing quantity, till all we could see was white flakes falling everywhere.

Arrived at Syen Chyen, we were taken in hand by the good people of that sta-

tion and distributed to our various places of abode. I stayed with Mr. Blair. My work was with second and third classes, Philipians and Hebrews, and was very interesting, even though the northern dialect came in between us.

The total enrollment reached eleven hundred and forty, less than two hundred being local attendance.

Coming back, we had more difficulty, as we had to travel from Anju to Pyeng Yang on a flat car with a canvas cover, the door openings however being never closed. As a blizzard was blowing behind us, whenever we stopped or diverged from the eastward course we found it pretty chilly.

### A Field Meet at Chemulpo.

BY REV. C. M. DEXING.

One of the pleasantest days I have spent out of doors was at a recent field meet of the boys' school at Chemulpo. I have never attended one of greater interest, and was greatly surprised to find a program of such dimensions as was furnished. It was more a desire to fulfill duty than anticipation of a day of real pleasure that led me to accept of the invitation received on the previous day, and with a book under my arm to walk leisurely to the scene of action under the broiling sun.

The day was one of the choicest to which the beautiful Spring gives birth, a clear sky, a warm balmy air tempered and made bracing by cool sea breezes. The place of meeting was well selected, near the city in a glade on the hillside looking out over an inlet of the sea.

Having ascended the hill, whose top, seen from our home, presented the aspect of a holiday appearance, caused by the flags, booths, and people, it could easily be seen that extensive preparation had been made. A little below the summit a plat, probably 100 by 300 feet, had been

substantially fenced in on three sides. About 50 feet from the opening and on higher ground was erected of poles, straw, and muslin that which represented a fort and its citadel. On the opposite side of the quadrangle were erected commodious booths facing the open field for the accommodation of invited guests, officers, the girls' school, and such supplies as were needed.

A black board at one end of the field, a basket on a tall pole, a large rope, a pail of colored balls, the guns and soldier accoutrements of the boys on one side of the field gave promise of the pleasure that was in store for us.

The games were being started when we arrived at 10 o'clock and already thousands had assembled to see that which has not been seen before upon Korean hills, Koreans engaging in field sports.

It certainly was a beautiful spectacle to watch the ceaseless motion of the crowd as they sought for a better view point or for refreshments from the many booths which dotted the hillside, alert to make money from the day of pleasure. In their garments of many colors the crowd presented a truly kaleidoscopic appearance.

The first in the series of sports was a foot race in which the whole school (120 boys) participated in groups of six at a time, beginning with the larger boys and ending with the little tots. The race was across the length of the field, where on a black board certain Chinese characters were to be written. Then one from a group of flags stuck in the ground was to be seized before the return dash was made. The first flag to be presented at the starting point was the winner. A prize was given to first and second winners.

The second was a hopping race with feet tied together. One who has not seen the Korean boy in his broad pantaloons cannot appreciate the amusement



caused by this race. The ground also being rolling and uncertain added to the discomfort of the contestants. The fourth in the series was the three legged race, which also afforded much amusement, especially when it came to the turn of the little ones.

The fifth in the series was a scalp taking game. The boys were lined up on both sides of the field under control of a captain. About their heads were tied red and white pieces of muslin. They were brought together in the center of the field by the captains and a scramble for scalps took place. Time was called after a few seconds by the cornetist, who started the games. The boys took their original places at either end of the field and the scalps were gathered and counted, the whites gaining the victory. The boys were then dismissed for lunch.

After lunch the boys were assembled and put through their drill, which was done with such accuracy and unison of motion as scarcely to be excelled by any body of soldiers. In this drill the smaller boys did not participate. Their turn came next, the first sport of the afternoon.

About fifteen of the smallest boys participated in this. They were lined up at one end of the field, flags were placed at the other end, then their coats were removed and placed in a pile at the center of the field. The first to return dressed in his own clothes and bearing a flag was the winner.

Following this the boys were arranged in three companies, one occupying the fort and the other two making up the attacking force. They were supplied with fire crackers and red and white balls. Some time was then spent in manoeuvres about the fort, showing advance, retreat, sally, battle, and work of Red Cross corps, the whole ending in capture and burning of fort.

A rest was taken again and light refreshments served to the boys. Following this was the basket ball game. The basket on the pole was put in the center of the field. Two lines of boys armed respectively with red and white balls approached and at the signal began to toss balls into the basket. After a few seconds time was called and, the boys returning to their original positions, the balls were counted and the whites proclaimed winners. Then followed the tug of war, resulting in a broken rope; after this the attempted ascension of three fire balloons.

At 5.30 the boys were lined up and began their march from the field, and the crowd of over 5,000 gradually melted away.

We are justly proud of our school and its boys. Though our rooms are already too small for their accommodation we know that these boys are being taught and disciplined in a way that insures the making of strong, alert, intelligent men who shall wield a great influence in the future of Korea, but better yet shall lead in this land the advancing hosts of the Kingdom of Our God.

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*A Personal Report by Mrs. J. P. Preston  
September, 1905*

The work assigned me for the year was language study and work among the women. After my long enforced rest, it was quite impossible to begin any work among the women until my mind was refreshed, the rust rubbed off, and my tongue once more twisted into position for Korean sounds.

The first few weeks of the year's study, during which time we boarded, were delightfully interesting, and I made real progress. After we commenced house-keeping with untrained servants, my study was very much interrupted, but I

tried to get in two hours a day with my teacher, and did some little study along. Have been over the first year's course several times and done something on the second. Most of the ladies can testify with me that real study and housekeeping with raw Korean servants mix badly.

The work among the women has been much more of a pleasure. The sightseers have been numerous, and it has been my rule to see all who came in the afternoon, if possible. I have tried to make them all understand our mission in this country, and few have escaped without tracts for their sons or husbands to read. Some of the country women were interested enough to buy religious books.

Beginning with the Korean year, I took a class of women in Sunday School, consisting of the catechumens and newcomers. At first it was very hard and discouraging, but as I learned to understand the women and they to understand me, it has grown easier and more profitable. They no longer sit without answering a word, but talk the subject over with me and explain to the newcomers. There are six or seven of them who always sit up close, and their interest has been an inspiration to me. Attendance is usually from 20 to 30. The preparation of Sunday School lesson has been the very best part of my language study.

During the year, I took two country trips with Mr. Preston. The first time we went to Potatung, one of Dr. Owen's preaching points, 60 *li* from Kwangju. As no ladies had ever been in that section, I had doubts about going. On the way, we stopped to rest at Todim, where many of the Christian women came in to see me. The idea of Christian fellowship had swallowed up the idea of "coogyung" (sight-see) with them, even though I was the first foreign woman they had seen, and I was welcomed as a Christian sister, and not as a curiosity. It made me ashamed of my doubts about taking

the trip. At Potatung it was just the same—cordial welcome, polite attention, and —EGGS! They were all good eggs, too. Surely the country Koreans have made a special study of III John 5-8.

The other was a trip, in April, to four of Mr. Preston's points, Miss Straeffer accompanying us. Here, also, we were the first foreign women these people had seen. At Sooyung the women had been well instructed in the fundamental truths of Christianity by the wife of Mr. Bell's former helper. She seemed very much ashamed that they could not tell us about Adam, saying "I have taught them only about Christ and his death for us;" but she had taught that well. They all have ambition to read and learn more about the Bible. Their Christian love was beautiful to see. Several times while Miss Straeffer was teaching the women, I took the children off to sing and tell me what they knew, and found their knowledge of the gospel and hymns such as would have put to shame many children of Christian families at home. At two of the places, we found no believers among the women.

While Dr. Nolen was at Chunju, I did some medical work. One case was that of a dear old woman, one of my Sabbath School class, who was reported desperately ill. I found her in a semi-conscious condition. She and her neighbors had decided on a funeral within two days, but some judicious encouraging and proper nourishment effected a complete cure. Ten days thereafter she appeared at church again, seeming to her astonished neighbors as one who had risen from the dead.

Looking back over the year, I feel dissatisfied with my progress in the language, but there must have been some; for the Koreans generally seem to understand me. The most progress has been made in a growing interest in the people and fondness for them, and

the making of some real friends. There are two women in my Sunday School class in whom I have taken special interest, and believe that in them there is good material for future helpers. Both are bright women and earnest in their efforts to bring in others. One of them is the wife of a very intelligent believer who was converted last winter, and the other is a woman who has given up her home and gone off to live by herself because she realized that she could not be a consistent Christian and live as a man's second wife.

These beginnings of the work have been a deep joy to me, and a revelation as well of the great ignorance and need of the women and the possibilities of service among them. My earnest wish and prayer is to be increasingly used in the work for the women of Korea. I purpose during the coming year in addition to Sunday School work to hold a regular class for inquirers and catechumens.

### Soul Hunger.

BY MISS JOSEPHINE HOUNSELL.

From all parts of Korea we hear of the great hospitality of the people toward Christianity, the rapid growth in the numbers of believers, new groups springing up here and there, and churches being filled to overflowing. Some may say "Is this not due greatly to the condition of the country, and are the people not seeking to attach themselves to foreigners with the hope of securing in some way influence and aid in political affairs?" It may be that in some cases these desires have their part, but not so in all. There is a hungering after better things, a seeking to know the true God, a thirsting after righteousness.

During the past week we have had several instances revealing to us the hungry hearts among the women and the

earnest desire of those who have believed to help their relatives and friends to come to Him who can satisfy the thirsty soul, comfort the sad heart, sustain and even make to rejoice those who are persecuted for righteousness' sake. A few days ago a company of women came to our home for a sight-see. When Miss Ivey asked them to go with her to see the different parts of the home, one bright looking young woman remained behind with me, and I soon learned that she had come for more than a kookyung. She said that she had attended some of the meetings of our women's class held in December, that she had believed and had attended church a few times, but that she was so bitterly persecuted in her home, especially by her brother, that it was impossible for her to go to church now. So she was quietly believing and praying to God in her home. But even then, at meal time, when she covered her eyes with her hand and returned thanks to God for the food, her brother would speak to her roughly and throw rice into her face. I tried to comfort and help her, then she knelt down and I knew she wanted me to pray with her. After prayer we joined the rest of the company in another room. She casually glanced at the pictures and things which seemed so interesting to her friends, but I noticed that her heart and thoughts were on something else. A little later the other women went to the gate house and enjoyed some cigarettes, but she remained with us and we called in a Bible woman to talk with her. Being due at the day school I started out and she decided to go with me, but when we reached the door she stopped and with some hesitation asked if we could not pray again. We went back and the Bible woman led us in prayer. When we opened the door her sister-in-law was standing there. We invited her in and



the young woman with great eagerness motioned to the Bible woman, urging her to preach to her sister. She then thought of her brother and wondered if they could send for him. Again starting to school I met the other women, who had finished smoking and were now returning to our home. They entered and the Bible woman had an opportunity of talking to them. While the message of salvation was being earnestly given the believing woman disappeared. Later she was found alone in another room, and we believe she was pleading with God for her companions while they were listening to the wonderful Story.

Another day a visitor came in, and on inquiry we found that she was from a village near Wonsan, where there is no church and until a few months ago no believers. This woman and her husband believed about two months ago, have recently destroyed all that pertained to devil worship in their home, and the husband desired that she come to Wonsan and study for two weeks. So, wrapping up the clothing and articles necessary for a stay of two weeks, she put them on her head and walked to Wonsan. When we started to a meeting to be held for the women of our church that afternoon I feared lest she be too tired, but with a bright, happy face she assured me that it was all right, and she did not mind. She had forsaken her evil way, had believed on the Savior, was seeking to know more of the truth, and the Father gave her joy as He led her on.

He that hath said "Blessed are they which do hunger and thirst after righteousness, for they shall be filled" will not turn away the hungry women of Korea. And O, how blessed the privilege of being used in some way by Him in satisfying their hunger and in leading them into a knowledge of Him whom to know is life eternal!

### Chai Ryong Station.

*From Annual Report of Pyeng Yang Station to the Presbyterian Mission, North.*

There has been a growing conviction in the minds of the Mission that a new station should be opened as soon as possible in Whang Hai, a province of some twenty-three counties and some 1,000,000 inhabitants lying to the south and west of Pyeng Yang.

This province has been partially evangelized. Most of the older members of both Seoul and Pyeng Yang stations, as well as our brothers of the Methodist church have worked in various parts of this territory, part of which is now under the care of Mr. Moore, Mr. Sharp, Mr. Swallen, Mr. Hunt, Mr. Lee, and Mr. Koons. It is however difficult of access and a great amount of energy and patience is wasted in going to and from the present stations. Then too the oversight and close personal touch between the missionary and the developing church cannot be well kept up at such long range. Force here, as in mechanics, is applied through contact.

After a thorough discussion at Annual Meeting last fall, in which there was no question raised as to the advisability of opening a station, a committee was appointed to visit the province, choose a site, and report as soon as possible. Chai Ryong Magistracy, the natural center for future work, was fixed upon.

It was the writer's pleasure to pilot one member of that committee to the top of a high hill north of the city and to see the effect on his face as his eyes swept the great plain, which like a half moon lay at his feet with over forty villages plainly visible. Surprise, delight, and longing for possession for Christ, seemed to pass over his features.

Chai Ryong is a city of about 5,000 inhabitants and is situated in a valley

which extends up into the hills. An estuary of the sea extends to within two miles, thus affording easy transportation to either Pyeng Yang or Chin Nam Po. The new railroad comes within fifteen miles. In April a Korean house was made tenable and Mr. and Mrs. Hunt, Dr. and Mrs. Whiting, and Mr. Kouns spent a month there. From the local magistrate to the lowest coolie the whole city made the visitors welcome.

### Mr. Chai, a Korean Elder.

BY REV. W. B. HARRISON.

When Mr. Chai began to attend the church in Kunsan about ten years ago, he had on hand a law suit in which he hoped to get help. Though he soon found that such help was not to be had from the missionary, he continued to attend the meetings, became interested in the Gospel, and, judging from subsequent events, was converted.

Through his efforts largely a number of his neighbors became Christians, and a church was established in his village. In course of time he was elected their first elder.

Mr. Chai is an independent farmer of the middle class and is respected by all who know him. He is quiet and retiring, but a man of force and courage, who knows how to make his influence felt when the occasion arises.

In the oversight of the home group, in assisting in Bible classes and examinations in other groups, and in evangelistic trips he gives much time and labor to the church, for which he neither expects nor receives any remuneration. The interests of the church are dear to him. He rejoices in its progress and weeps over its failures.

In the examination recently upon the Shorter Catechism and Church Government, as prescribed by the Presbyterian Council, he showed a thoroughness of knowledge that was most gratifying. In

faith, wisdom, and zeal he comes as near being an ideal elder in his sphere as any I have known any where.

Truly we give thanks upon every remembrance of him, for he has never given us occasion to regret, but rather always to be glad.

His ordination recently was a peculiar pleasure, not only because he was the first elder in the Kunsan field, but because we felt sure that we were setting up a pillar that shall not be moved till its work is done.

### The Gospel of Cleanliness in Korea.

*From Annual Report of Rev.*

*A. G. Walton.*

One of the last groups I visited in this section gave us proof that cleanliness is next to godliness. The room where I stayed while there was by far the worst I have yet seen. As we were arranging our baggage the "boy" asked, as he generally does when the walls look suspicious, "Are there many bugs here?" Our host answered "I should say there are. Is there any place where they are not?" The "boy" said "Yes, in the missionaries' home." That seemed to put a new idea in the old man's head, for he seemed much concerned. Six weeks later, when the helper visited there again, our old host came out to meet him, and among the first words he said was "There are no bugs in the guest room now." Sure enough, when the helper went into the room, he saw that all the old paper had been torn off and the walls freshly plastered.

In Pyeng Yang and Seoul alone as a result of the special meetings in February there were over 2,000 converts in twenty days.

## The Korea Mission Field.

Published monthly at Seoul in the interest of all the Evangelical Missions in Korea.

Editors, J. C. C. Vinton, M. D.  
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Upon business matters address C. C. Vinton,  
Seoul, Korea.

The following circular is being distributed among members of the medical profession in America:—

### Medical Books Needed and Medical Education in Korea.

It was in 1882 that the United States made its treaty with Korea, known before then as the "Hermit Kingdom," and it was in the following year that diplomatic relations were opened between the two nations. Dr. Horace N. Allen was then a young missionary physician under the Presbyterian Board in China. He sought and gained the position of medical officer to the American Legation at Seoul, and thus became the first foreign physician in Korea, taking up his residence there in September, 1884.

It was in December, 1884, that the post-office émeute occurred in Seoul, when one faction set upon another on the occasion of a banquet given to celebrate the inauguration of a postal system, and a bloody fracas resulted. Among those severely wounded was Prince Min Yong Ik, whose wounds were over sixty in number, all superficial, but included the excision of an eyeball, the lopping off of an ear, and many incisions, the combined hemorrhage from which rapidly sapped his vitality. To check this hemorrhage Korean surgeons poured melted pitch into the wounds and used

other measures with little avail. As a last resort they called upon the foreign physician, and Dr. Allen reluctantly undertook the case, not expecting that he could restore the departed strength. After hours spent in an effort to cleanse the wounds, after the insertion of many stitches, after the replacing of the expunged eyeball and the excised ear, after continued administration of stimulants, and after nights and days of careful nursing, the Prince at length became so far restored as to be discharged from treatment. It was thus that foreign medical science won its first acceptance among the people of Korea—a popularity which has continued unabated up to the present time.

In this same event Christian missions are said to have entered Korea "at the point of the lancet." The development of missionary work in these twenty-two years has been phenomenal. Seventy thousand converts to-day testify to the power of Christianity, and among a nation that strike the casual observer as "lazy" and "wanting in initiative" the energy and self-reliance shown by this body of believers and their high moral tone promise great things for the development of the future church. Not only missionaries but many others who observe them see in this the best hope for Korea as a nation. This church is a contrast to that in many mission lands in its features of self-support, erecting its own church buildings, raising all its own congregational expenses, establishing primary schools for the teaching of the children of Christians, paying salaries to many of the native evangelists who work under missionary control, forming, financing, and managing home missionary societies for the carrying of the Gospel onward to those who have not heard.

Modern hospitals, well equipped, are a natural development of missionary work under such circumstances, and several



have been erected in the larger cities and others are soon to be, the gift of friends of the work in America. It is the natural hope, too, and expectation of medical workers that their work may be extended and perpetuated by the uprising of a generation of young native physicians, trained in these hospitals. Candidates offer in abundance and as many are already in training as time can be found to instruct. Lectures are given them every day and they receive practical training by serving as nurses, surgeons' assistants, dispensers, and prescribers in simple cases.

For a variety of reasons it is impracticable for such young men to attend courses in medical colleges abroad, but most of all because the acquiring of foreign habits quite unfits them to live in Korean style and to subsist upon such an income as a practice among their own people can be expected to yield. The course at present in view cannot be so full as they would follow abroad, but quite enough to justify their receiving a diploma at the end. Its special drawback lies in the lack of text-books in their own language. Those in English, Chinese, or Japanese may all be utilized to a limited extent and under some conditions, but neither one nor all together can fulfil the requirements with any degree of completeness. Not only the creation therefore but the publication of a medical literature is one of the tasks required of the medical missionary body in Korea. Busy men and women as they are, they are fully sensible of this obligation and have given a fair share of their attention to its discharge. Elementary works upon Anatomy, Physiology, Chemistry, Therapeutics, Hygiene, Nursing, Botany, Practice of Medicine, and some other topics are already in manuscript and certain of them are being circulated in manuscript form or by means of mimeographed copies. To

print and put upon the market a limited edition of each of these would cost. It is estimated, from three thousand to four thousand dollars. They are translations in part of standard works in use in America and in part compilations of facts from recent sources. They will be eagerly purchased by many besides those for whom they are especially prepared, and gradually the entire expense of their production can be covered back from sales for reprinting or for the issuing of other such books. A fund established for the purpose will be a permanent fund, renewing itself continually and repeating its beneficent work by these constant renewals.

The Union Publishing House of Korea is willing to be the depository of this fund, using it as capital for the publication of medical text-books. The Union Publishing House is a joint stock company, financed in ten shares, of which nine are held by the missions working in Korea and one by the Korean Religious Tract Society. Each share entitles to the choice of a director, and the ten directors manage the affairs of the concern. The Publishing House has recently been created in order to fill a great need in the issuing of various sorts of literature essential to the missionary enterprise and demanded often in large quantities. A qualified manager is to conduct it under control of the board of directors. Its financial integrity is guaranteed by the missionary boards, which are known as thoroughly responsible.

The committee of American physicians who are receiving contributions for this fund is named below. In Korea Dr. C. C. Vinton, the Secretary of the Korean Religious Tract Society, is ready to give any assistance. Dr. Vinton has recently been in America urging the claims of this work, and has especially sought to bring the matter of medical text-books before the profession through the medical

journals. It is an opportunity to extend worthy help to those in a promising land who desire to join the ranks of life-savers and burden-bearers. There can be no doubt the profession here will do its part.

DR. H. AUGUSTUS WILSON,

1611 Spruce St., Philadelphia.

DR. W. W. KERN,

1729 Chestnut St., Philadelphia.

DR. P. H. LOOMIS,

58 E. 34th St., New York.

DR. R. W. LOVETT,

234 Marlboro St., Boston.

### Revival at Ewa.

*From Annual Report of Miss L. E. Frey.*

School opened with all the old girls back, and twenty or more new ones, mostly from Christian families. Dr. Hardie kindly consented to hold a series of meetings in the First Church for the benefit of the two schools, Pai Chai and Ewa, so, before we began work, for two weeks we had three services daily. The last week of the meetings Miss Paine and I were listening till midnight every evening after services as the girls confessed their sins and unhardened their hearts to us. In the early mornings we would see the girls stealing one by one to the chapel to pray, and many of them, when asked when and where they had felt their sins forgiven, would say when alone on a certain morning in the chapel. The effect of the revival has lasted throughout the year.

### In Memoriam.

*Mrs. Engel, of Fusan, Korea, died April and in Sydney, Australia.*

In an old legend it is related how some companions, journeying along the road to the City Beautiful, turned to look for one of their number and found that he had been led by a nearer way to the city—and as they wept they rejoiced. In like manner we feel the shock of the

loss of one who was lately among us, and whose gracious presence still lingers, yet can but rejoice in our pain that she has gone on ahead to the heavenly country. The death of Mrs. Engel of Fusan has come so unexpectedly that it seems impossible to realize we shall not have her again with us here. After some months of illness, and a heroic struggle to recover health, it was felt that a return home was the best method of regaining the low ground, and in the hope of a meeting in renewed health and energy, she nerved herself to the separation that must be, and sailed for Australia the last of January. The sea voyage, however, did not prove the tonic that was expected, and after arrival her strength gradually failed until, on the second of April, she passed quietly away to "the country that after all is not so very far from any one of us." All who knew her will feel the loss of her gracious kindly personality, and those who lived near will miss the inspiration of her presence and words, for although prevented by family cares from taking a very active part in mission work during the few years spent in Korea, she knew it well through the work she had loved in India. To those who were privileged to share her friendship it cannot seem that the keen mind, the beautiful spirit have gone far away, but that it has been only a happy voyage home.

Some lines by Mark Guy Pearse, which went with Mrs. Engel on her journey, would fittingly express the calm faith which made it possible to go:—

"Dread not, neither be afraid, the Lord your God goeth before you."—Deut. 1:29-30.

Fear, facing the New Year  
Thinketh, "What shall it bring?"  
And is dumb  
Dreading the hidden ways.  
Faith, looking upward, saith,  
"God is in everything—"

Let it come :  
 God ordereth the days."  
 This is our New Year's bliss—  
 He is mine and I am His  
 All the days  
 All the ways  
 Lead us home.  
 Let us pray, let us praise.

### A Holocaust of Fetishes.

*From Annual Report of Miss E. A. Lewis.*

At Suwon I was detained longer than I intended, searching for a suitable place within our means in which to house our day-school which had outgrown the miserable quarters then occupied. The children had to be taught in sections, part of them obliged to remain out doors or in a dark dungeon until their turn came. When they were all packed in together to present their salutations to me I urged the teacher to make them as short as possible for lack of breathing space. House-hunting like some other things is carried on differently from the process at home. Though I have bargained for several houses I am still unable to explain all the ins and outs of the process. Here at Suwon I found I had still much to learn. One very uncomfortable necessity is a "go-between." It is not difficult to find those who are willing to act in this capacity but it is not easy to find one who has your interest at heart. The one who is smart enough to out-wit his fellows wins the day. The buyer does not seem to be in it, except to pay out the money. However, if you move often enough, and are fortunate enough to find a different manager each time, you may gradually get more nearly what you wanted, but don't be in a hurry. The school building was an improvement on the last. The school has since made one more move toward satisfaction.

The women's meetings on Sundays

and Wednesdays were well attended and full of interest. With Sarah, I visited many Christian homes and listened to stories well worth hearing of their zeal in the devil's cause, and how he had tortured them when they gave up his service. I witnessed for the first time the tearing down and destroying of fetishes, also visited three people who were said to be possessed with demons. They promised Sarah if she and her friends drove them out they would become Christians. The next Sabbath these families were well represented at the services.

I spent Christmas in Suwon and tried to train the boys and girls of the two schools for their first real Christmas entertainment. A hundred or more lanterns were made to decorate the outside of the building, also a large red banner was made and hung on the men's side. The rooms were packed to their utmost capacity. It was impossible to restrain the crowd. As the children were in danger of being trampled under foot, some one suggested seating them on top of a chest of drawers; this plan met with approval and they were lifted to their perch and enjoyed the novelty as children usually do. Some young women occupied the table and some would have mounted the wardrobe had there been a way. Some bags of fruit and candy were given to all regular attendants; the schoolchildren received gifts of paper, pencils, and bright colored silk thread, while the strangers were made happy with picture cards. The exercises were lengthy, excitement ran as high as the temperature, but all passed off as well as could be expected and with no accident more serious than the breaking of a window, and the disappearance of some head and foot gear. They were proud to say that their own money had paid all expenses.

At Chang Chai Nai I met with the women in class, visited with them several neighboring villages, and helped make



way with more fetishes. This time quite a crowd gathered to see the performance. Martha, the wife of Pak the patriarch, took the lead; she called for a gourd, took down a double bag from the wall, emptied the rice into it, and handed it back, saying "This is enough for your evening meal;" then she went out to a corner of the yard and pulled down a little straw roof which covered a crock half filled with barley chaff (the rats had eaten the grain). This she emptied in the fire place and proceeded to take down a stick, half covered with a dirty fringe, which was put with the chaff and the whole burned. The woman of the house called out that there were more in the closet, being a little afraid to bring them out herself. Pak's wife lost no time in doing so and revealed a basket of summer garments. She tore off the parts which had been nibbled by mice, and threw them in the fire and told them to make aprons for the children with the rest. Then we sang "I need thee every hour" and "My soul be on thy guard." These hymns are thought by the native Christians and Bible-women to have great power over evil spirits. Then we prayed and another hymn was called for. I started "We will have no gods but one." A man clapped his hands and said that was good. I talked to the crowd for a short time, and then moved on to another house, where we had been asked to perform the same ceremony. Finding the lady of the house quite ill, we postponed the work. I taught the neighbors how to poultice her abscess and made her more comfortable. In nearly every house we visited we were urged to stop over night. One day two women came to see me; the younger one said "We were standing in the door and saw you on your way to Chang Chai Nai, and knew you must be a Christian teacher. I heard of the doctrine in Wonsan and I want so much to believe in Jesus, but on account of

our miserable business I cannot. We keep a whisky shop and I am obliged to sell it; but I am praying to your God to make my husband give up his business and I wanted to see you and ask you to pray too. My husband does not know I have come to you."

Twenty *li* from Chang Chai Nai a work has suddenly sprung up. Two women, who first heard the gospel in Nam Yang (where Mr. Cable, Miss Hillman, and Miss Miller have been working) returned to their home and are interesting their neighbors and relatives; the seed which found lodgment in their own hearts is already bearing fruit. At their urgent request I remained with them a week, and taught them every day. They were loath to let me go; one of these women jumped for joy because her husband had bowed his head when prayer was offered. On the Sabbath after, at an all-day meeting some expressed a desire to become Christians. At Omie I spent two nights and met a large room-full of women. Only two were Christians but they listened well and invited me to come often.

### Report of Kunsan Station.

*For the Quarter Ending March 31st.,*

*1906.*

The first quarter of the year 1906 has seen more real work accomplished in the Kunsan field than any other three months in the history of the station. We have had no sickness to contend with among our number and each member of the station has been able to put in good hard work. The work has been fraught with more than usual interest in that we have had two training classes to meet here at our station. The first one, the Mission Training Class, met from January 1 to 19th. A few words in regard to this class may be of interest. Realizing the utter impossibility of the evangelization of Korea by foreigners, the Mission takes

as one of its chief tasks the training and developing of the native Christians. This Mission Training Class is held once a year. Those in attendance are appointed by the missionaries from among the baptized members of the churches. The men who come pay their own traveling expenses and a portion of their board while here. As the majority of the Koreans live from hand to mouth each day's labor counts for a good deal, and so in many of the cases it meant no little sacrifice for these men to give their time and money for this period of study. In spite of this over 70 were in attendance from various parts of the field, some of them having walked over 150 miles.

The instructors were Revs. Owen, Harrison and Bull of our Mission and Rev. Graham Lee of Pyeng Yang of the Northern Presbyterian Mission. The subjects taught were the Gospels of Mark and John, Acts, Shorter Catechism, Old Testament History, and Homiletics. It is hard to overestimate the importance of such a class as this. The people have very little literature of any kind accessible to those ignorant of Chinese, and have nothing in the way of Christian literature except what the foreigners have prepared, and so they must be taught how to study.

Classes were held each day, the whole class being divided into three grades, and on three nights of the week conferences were held at which were discussed various helpful topics. As a whole the class did good work and we feel that its influence must be felt throughout our whole field.

In February we had a training class for the men of the Kusan field. To this were admitted any men from our field who desired to spend ten days in study, and over sixty came, each one bearing his own expense entirely. Messrs. Harrison and Bull, Elder Kim of the Chunju church, and Mr. Yang of

Kungmal were the instructors. This class was encouraging in several ways, but especially in the number of bright earnest young men, many of them from the upper classes, who showed interest in their work and great promise for the future. As Messrs. Harrison and Bull taught in both classes almost one third of their work is accounted for in telling of the classes.

At the last Mission meeting Mr. Bull was instructed to relieve Mr. Harrison of school work for one month, and he took charge immediately after the completion of the General Mission class and ran the school for two weeks and then again for two weeks after the local class. This enabled Mr. Harrison to give some time to evangelistic work in the large field assigned him by the Mission. This work has grown so in the last few months that had Mr. Harrison been able to give it his whole attention it would have been impossible to keep up with it as it should be. But with the school work and over four weeks of training class work his visiting the groups has been hindered no little. In spite of this, however, he reports steady and encouraging growth. He was able to visit his churches and held examinations in three places. Sixty-eight candidates were examined, thirteen being received for baptism and fifty-two enrolled in the catechumenate. At the time of the Annual Meeting in Seoul last September there were reported only seven meeting places in this part of our field, but in the six months since that date that number has grown to fourteen.

The people's need for instruction is great and the attempt to partially meet this need is made by holding classes at the different meeting places. In these classes some one of the Gospels and the life of Christ and Old Testament history are made the basis for study. In the few classes Mr. Harrison has been able to

hold he reports encouraging desire to learn on the part of many of those who attend.

For the school Mr. Harrison reports that the attendance has been small: sickness, and poverty and indifference are among the causes. The old native teacher became so indifferent that change was necessitated and a young man has been secured who seems to be making a good start.

In view of the small attendance at school and the great need of some one to instruct the new people who are coming to the churches the station decided that Mr. Earle and Dr. Daniel be given charge of the school and Mr. Harrison give his whole time to the evangelistic work in the field.

In addition to the work in the school and training classes Mr. Bull has made one trip of twelve days and several short trips to his churches in Choong Chung Province. This part of our field is most encouraging. The people are overcrowding the churches, new groups are springing up and there are almost constant calls for leaders to be sent to places where the people want to begin to do the doctrine.

At the time of Annual Meeting four groups were reported in this province, but this number has now grown to fourteen and at least six more are asking for recognition. Mr. Bull says "While I haven't much enthusiasm about their present religion I think we would be missing an opportunity not to let them have books and send them leaders."

One of our greatest causes for rejoicing is the large increase in attendance upon the local church. Mr. Bull, who has charge of this, says "It gives me unbounded and genuine pleasure to be able to report a very decided increase in the attendance upon the local church. The last two Sundays have seen the church almost filled to its utmost ca-

pacity, and the Wednesday night prayer meetings have been increased until they are almost equal what the Sunday morning congregations were a short time ago. Let us all unite in most fervent prayer that this sudden growth may prove genuine and abiding to the glory of His name."

Mrs. Bull has continued her work among the women and children. She has a class of girls in the Sunday School and four classes during the week.

Mr. Earle began early in January to preach in Korean. Each Sunday, except when prevented by the weather from going out, he has preached at some one of the churches. He has also entered upon his duties of principal of the school, conducting the devotional exercises and teaching two classes in arithmetic daily.

Miss Kestler has devoted her time steadily to the study of the language but has assisted Dr. Daniel in several operations at the Dispensary.

Dr. Daniel has held daily clinics in the room which has been serving as a dispensary. During the quarter twelve hundred and seventy-seven patients have been treated, and more in the last six months than in the twelve months previous. So far as the medical work is concerned the last day of the quarter, March 31st, was the brightest, for on that day the first clinic was held in the new dispensary.

In addition to the medical work Dr. Daniel has charge of the local Sunday School, in which he teaches a class of young men, and from Feb. 12th to March 26th taught hygiene and physiology in the school.

Mrs. Daniel has a class of girls in the Sunday School and also a class on Monday afternoon in reading the native script.

This is an outline of the work of the different members of our station. We can



but be encouraged over our work. The attitude of the people is changing, and even the old aristocratic conservatism is being broken through so that we can reach the upper as well as the lower classes with the Gospel. The opportunity before us is great and we would push forward to grasp it, but, realising our weakness, dare not trust to our own strength and ask that all those who are interested in the salvation of Korea unite with us in the prayer that the Word of God may have free course and be glorified in this land of the morning calm.

### More Progress than we had Ever Hoped.

FROM ANNUAL REPORT OF MRS. M. E. CARLE.

On our visits to Kang Wha in the spring we saw more progress than we had ever hoped to see in one year. There has been a general awakening among the people, and they are realizing the fact that Christianity stands the test where other religions fail. Those who had grown cold have been awakened and those who had forsaken Christ and returned to their heathenism, have once more renewed their covenant with God and are active Christians. At Konghi where formerly from eight to ten women met at each service now from twenty-five to thirty gather for worship. The church has become too small, so an addition has been built. At other places new church buildings are being erected by the members, who cut their own timbers, prepare them, and do their own carpenter work. Even the heathen were so delighted they also gave of their time and money. New churches are springing up here and there, and they are asking for teachers. A greater interest than ever before is taken in girls' schools and even the fathers are evincing an interest in their daughters' education. The spiritual life has been quickened and the great

help the women received at the Bible classes held by Misses Hillman and Miller is felt all over the island. At Kang Wha city the work has more than doubled, and every available room is more than filled at each service. During our last visit there, the District League held its monthly meeting. After the devotional service they had a debate upon the subject, "Resolved that women should be consulted in all matters pertaining to the welfare of the household." Both men and women took part in the debate, and the pros and cons were fully discussed. It was unanimously voted in favor of the women. This is surely a step in advance for the womanhood of Korea.

The trip on the Nam Yang circuit this spring was also a very encouraging one. We travelled part of the way by rail, sending my cook on ahead to have chair coolies and a chair at the station to meet me. When I arrived he said the governor had come that day and none could be obtained, neither could he get a horse, so rather than return home I decided to try riding an ox, using my bedding as a saddle. All went well for a while until the ropes began to loosen and with each movement up and down I felt as if I were being tossed about like a ball. After we had gone half way it began to rain, so I preferred walking in the mud and rain, rather than hold on. After reaching the city, the people were so glad to see us, we forgot that we were tired, wet and muddy. A nice new church has been built in Nam Yang city and the people are very enthusiastic. The work has not grown so much in numbers as it has in spirituality. The women are seeking after the deeper truths of the Bible. There were two little heathen girls in the day school. One of them became so interested in the Christian books she was studying that she was the means of leading her whole

family to Christ. "A little child shall lead them."

### Notes from a Newcomer's Journal.

BY MISS A. H. NEVEN.

At last our much-talked-of visit to Tongnay-uninay became a reality. We two "new ladies," Miss Kelly and myself, set out one fine Monday afternoon with Yusil the Bible-woman for a week's stay in real Korean quarters, and with only five months' study of the language to help us through. To be sure we had with us our four indispensable friends, "Mrs. Baird," "Underwood," "Gale," and "Scott," and no doubt they would help us in our difficulties. We were anxious to improve our conversational powers and our teacher before we left warned us that we would have many "sight-seers," and he urged us to talk well with them, so that they might say "How well your teacher has taught you!"

Our 20 *li* walk was very enjoyable, though nothing of special interest occurred. Perhaps, had we known more of the language we might have heard some amusing things, for the many pedestrians on the road evinced great interest in us and asked many questions concerning us. May be one was, as on a former occasion, "Are they man and wife?" We reached our destination just inside the South Gate in a little over two hours, and were very warmly welcomed, especially by the children.

We studied hard our first morning there, and had just settled down to further study in the afternoon, when our Bible-woman came to ask if we would like to go to a wedding feast in a village 10 *li* away. As it was not every day that we could see the coming of a Korean bride to her future home, we decided to go, and study in the evening. On our arrival at the house of rejoicing I made

sure our Bible-woman was taking us into the wrong courtyard, for there were about 30 children on the "maru;" but, oh! the dirt of them! The women who welcomed us were scarcely any cleaner. The people were very poor, so the wedding feast was not remarkable for variety. This was rather fortunate for us, for we had to go in and squat at a table that we too might partake. My companion was somewhat disconcerted when she saw what was before us, but she put on a brave face, and as she bowed her head, as she afterwards told me, she did not "give thanks" but prayed for "grace to eat." Fortunately for us the "gray blanc-mange" showed decided suicidal tendencies after we had with great difficulty fixed it between our chop-sticks, and our attempts to save it from a downward career caused much amusement. In the meantime, much to our joy, we saw the contents of the various dishes disappearing with almost lightning rapidity into the mouth of our Korean companion.

In a short time the bride's chair arrived and we saw the bride resplendent in the usual colors. No one took the slightest notice of the poor bridegroom. As we stood on the "maru" awaiting the advent of the bride we were struck with the fact that the walls of one room were papered with the leaves of the New Testament, the doors being covered with the Acts of the Apostles! We just lifted up our hearts to God and asked that the entrance of His Word into this home would indeed bring "light" and "understanding." After taking a snapshot of the house and wedding guests (!) we returned to our tiny domicile, "sadder and wiser."

We had a good meeting in the evening with Miss Brown's little flock. She has had classes with these women regularly on the Sabbath for some years, and she is now rejoicing at a decided increase in numbers and interest.

Our next morning was spent in study,

but the greater part of the afternoon was given up to "sight-seers." We had been reading "Fifteen Years Among the Top-knots," and thought the pictures might interest our visitors. We did admire them for their great interest and excitement over the picture of their King and that of his cousin. These had to be shown by special request to every newcomer. One woman, however, preferred the picture of a group of Koreans, at which she looked long and wistfully, for she fondly imagined one in it was her missing son. After a time we came to the end of our tether—our vocabulary was exhausted—and we were rather pleased when the Bible-woman came to ask us if we would visit with her. In the first house we were hospitably invited to have some "sul" and a smoke, which invitation was vehemently responded to by the three Christian friends with us.

Thursday was market day, and we were taken to see the "chang." In making our way through the crowd, we espied a woman coming in the opposite direction, whom we did not know, but our first impulse was to seize a parcel she was carrying. There was something delightfully familiar about that parcel—it was covered with an Australian newspaper which we knew well! The old woman was rather disconcerted when she found the parcel with which she had been intrusted being annexed by two strangers, as we smilingly laid hands on it. The Bible-woman, however, came up and explained all to her. Only one visitor came that afternoon, but she was noteworthy. We made her a present of three small sweets and before even withdrawing her hand she closed her eyes and asked a blessing on them! Later on, we went in to see a neighbor, and spent much time in trying to put an American sewing-machine into working order. Much to our disappoint-

ment, however, it refused to yield to our efforts.

On Saturday afternoon we were taken round the north wall of the city. It was quite a fair scene that met our gaze as we stopped to take breath after climbing the hill. The city with the newly thatched roofs, and its pink apricot blossoms looked quite attractive from the heights; distance certainly "lent enchantment" to it. Beyond it, and to right and left lay the valley, looking so fresh and fertile with its innumerable vivid green patches of barley crops. We could fain have remained longer there, but like Peter of old we had to descend the mount, and mingle once more with needy humanity below. Surely if there be any "slums" in this city, or rather, one part worse than the rest, we entered it at the North Gate. Homes, children, dogs and ditches—all are indescribable. The germs of "all the ills that flesh is heir to" must be roaming at large there! Our walk through the city filled us anew with a yearning pity for its people.

That evening we entertained the children with games in the courtyard. Skipping, "Fill the Gap," and "Blind Man's Buff" evoked shrieks of laughter. I rather think those women and children have not often before put so much laughter into an hour. On the Sunday, though it was a very wet day, the women turned up well to worship. After the second class was over, we turned our faces Fusan-wards, not without a secret joy, though we were extremely sorry to part with those dear women and children. Altogether, we had a good time. Although we did not add great brilliance to our conversational powers, we did gain a better knowledge of women's talk, and above all a more intense longing for predigal Tongnay-ummay to be brought to the Savior's feet.

明治三十八年七月八日第三種郵便可認



# THE KOREA MISSION FIELD.

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## This Day of Opportunity.

BY DR. W. E. SCRANTON.

Korea has passed through another phase during the last twelve months, and we ourselves have been affected by the shock. The nation and the people are already the stronger for it. Would to God they could say with the Psalmist "It is good for me to be afflicted, that I might learn thy statutes." The people are hungry for right ways and justice and are teachable beyond any previous conceptions of the meaning of that word: otherwise, how could each of us be leading his and her thousands so easily out of bondage into the wilderness of new teachings and experiences. Those who are intimate with the facts know that it is daily one of our most trying duties to keep our workers within bounds and to refuse to visit and instruct groups which are beyond our range and would overtax our forces. Our burden today is opportunity, and our grief that we cannot even reach and teach many who are beseeching us to do so, knowing that literally thousands more could thereby be brought into the church, if we only had physical endurance to reach them.

During this last year I have had charge more especially of the Seoul-Kyeng-kui district and, since the death of brother Sharp, the immediate care of the Chyung Chyeng circuit as well. One round means over five hundred English miles, and that would not by any means reach all the groups that would like to be considered as distinct quarterly conferences. These two districts have a total enrollment of 5,735 of baptized members and probationers, and that number could be easily increased by one half as many more, if we

were willing to tabulate those who consider themselves one with us, but have not yet come out clearly and distinctly, so as to keep the Sabbath and become regular attendants.

I have been able to make only two complete rounds on the districts, but, besides that, the native brethren, Pok Chyung Chai and Son Sang Yong, have made four long visitations and held classes of a week at a time with the different groups. Besides this, I have been in monthly touch with all the helpers of the districts and have held several classes for their instruction in Seoul. In the main the work is most gratifying and constant growth, which is taking place everywhere, can be observed from visitation to visitation.

The importance of our Chyung Chyeng district to Methodism should be recognized at this time and its needs met. In the first place, it is not a new work, but the result of many years of sowing, going back nearly ten years. The character of the people in this district is much like that of the energetic north. It is the place in which most of our new sects and political parties arise. Recently brother Sharp pointed out to me that they had no less than eight formidable societies there at the present moment. We form the ninth, and it is said that the "Gay Sak Hoi," or Quarterly Conference Society, will out-distance them all! Wherever such unrest and energy is displayed, you may depend upon it, there is character worth care and attention. We now have the sweep of the whole province, and we may have it for Christ through Methodism, if we will but give that effort in that province which the Kong Chn station deserves.

So great an opportunity is surely the call of God to us to occupy, as well as an indication of the needs of man and a sign as to where the vein of gold lies. I would not have any other section of our work robbed for the sake of this province, but I would beg for its equal consideration.

### Done by the Native Christians.

BY REV. E. BALL.

The territory assigned me by the Mission includes ten counties and embraces a section of country about 120 by 40 miles in extent. It is impossible to give anything like the exact number of people living in this section, but it is one of the most densely populated parts of Korea. Questions of overlapping and denominational comity have not yet touched this field, as it is surrounded on one side by the Yellow Sea and on the others by our own Mission, with the Northern Presbyterians far to the northeast. (We will be glad when they come nearer).

I reported to our last Annual Meeting 11 groups of believers with a baptized membership of 96. It has been but nine months since that report was made, but such has been the rapid extension of the work resulting from the faithful evangelistic efforts of the native Christians that we now have 29 regular preaching places, besides some five or six not yet ready to report. The baptized believers have almost doubled, there being now on the roll 163. There is now established work in all the counties of my field except one, in which an attempt has been made to secure a foothold with good prospects of success. Two of these counties are pretty well covered with churches, there being a place of worship in almost every district. These believers have, during the year, built seven new churches entirely at their own expense and bought nine dwellings which were converted into churches pending the growth of the congregations to sufficient strength to

erect new buildings. The local congregation at Kwangju was the only one which was assisted with their building, and this only to the extent of about \$80. by those of us worshipping with them.

In the oversight of these 29 groups I am assisted by 19 native helpers, 8 of whom get their support from the native church, supplemented by what they earn themselves. These two items of church erection, noted above, and the support of native helpers represent the extent to which our evangelistic work is self supporting. Five of the larger groups have undertaken the support of their own leaders and their liberality is quite remarkable.

Old Mrs. Ye of the Pachee church sewed 25 days for her board and 2 cents a day, and thus earned enough to contribute 50 cts. to help build their church. Later when her home congregation organized a mission at Chnam and sent one of their number to be its leader she did the same thing and gave them 50 cts. Not content with this, she contributed another 50 cts. for a building for a new group on the north, and sent 50 cts. to a neighboring church in another county, thus sewing 100 days to earn \$1.00 for the Lord's work. So out of their poverty they are setting us an example worthy of imitation, and on this circuit alone they have contributed for all purposes during nine months the sum of \$463 U. S. currency. All the congregations pay their own running expenses and give much time to voluntary preaching and evangelistic effort.

Such is their zeal, I feel, in making my report this year, like reporting the work as done by the native Christians with a little assistance and direction from me. My part in it seems very small indeed compared with theirs.

When I first visited the group at Sangpungdai a nice little church had been built and 16 believers enrolled, not one

of whom had ever seen a foreign missionary before.

The church in Hannamal was begun in 1905 and yet they have sent out four colonies, and during this time have had to enlarge their own house of worship twice, as they have a parent congregation left numbering about 200, which is now in charge of a highly esteemed brother, one of their own number, as leader, who gets his entire support from them. From this congregation also have arisen three more of my best helpers, who are now in charge of groups elsewhere.

When I first visited this village in 1903 we began having worship sitting on the floor, with 7 or 8 present in a dirty little room 8 feet square. When we think of what God has wrought in and through them we cannot but praise him and rejoice.

Each of the other well established groups is in turn carrying on its own mission work.

The Paichee congregation has also colonized three times and now has neighboring groups.

With a view to stimulating study and their consequent growth in knowledge and grace I have made it a rule not to administer baptism to any who have not learned to read their Bibles. Exceptions are made in the case of old people and those with eyesight defective from age or disease. About 25, who were otherwise prepared, have been refused baptism on this account, their admission to the church being postponed till they give this further evidence of earnestness and sincerity. One young woman in the Tucksan church wept bitterly when told she would have to perfect her knowledge of reading before being baptized. But the rule, I think, is a good one and has a wholesome effect. For instance, little Mrs. Pyo in the same church not only learned to read herself but taught her son and husband, and stood a splendid

examination before the sessional committee.

The greatest care is exercised in examinations and each applicant is given a thorough test in the catechumen class before admission to the Lord's table by baptism. In the case of those falling into sin discipline has been administered. Two baptized believers were suspended and 15 dropped from the catechumen roll.

The sale and distribution of Bibles and other Christian literature has grown by leaps and bounds.

About 60 from this circuit attended the general study class at Kwangju. Sunday schools use the union Sunday School monthly papers and the prayer meetings use the union topic cards. All the group<sup>6</sup> either have or are planning to subscribe for the Christian News, the union weekly paper of all Protestant denominations in Korea. Earnest Bible study is constantly insisted on, and, though often neglected, a gratifying advance has been made. Owing to all these reasons, the Christian character is developing in a very hopeful way.

The evidences of the work of God's Spirit were never greater, and the change in the lives of many Christians is a matter for devout thankfulness. The list is too long to enumerate, but we cannot refrain from mentioning instances: Mr. Chin at Koojuck, a hard drinker, has quit entirely and on rainy Sundays, when he cannot walk the three miles to church, he gathers a company of all those who will meet him in his own village and teaches them the word of God. Mr. Kim, quite a noted gambler at Yumso, has reformed. Mr. Sang, at Whangyang, who was much given to drink and sacrificing to evil spirits, is a changed man. Others have burned idols and objects of worship; while a number have put away second wives and concubines, even though of long standing and the mother of all or some of their children,



and doubtless ties of affection were broken.

Their joy shows in their faces, and as I preached one Sunday night at Tucksan on God's willingness to receive and forgive sinners, as illustrated in the Prodigal Son, one woman, in good Methodist style, could not but speak out and say "I am so thankful."

Some of the native helpers are now preaching sermons that would be profitable to the average congregation at home. One of my helpers, Mr. Pyun, recently preached a sermon on repentance that was one of the very strongest sermons on that subject I ever heard. His text was II Cor. 7:10 "Godly sorrow worketh repentance not to be repented of: but the sorrow of the world worketh death." The sermon was so admirable I would like to have it translated, sent home, and published.

Thus, whether we consider the wide extent of the work or the changed lives and development of Christian character, we have cause for deep gratitude. We thank God and take courage, and we call upon all those in the home churches who have part in this work to rejoice with us.

### The Longing for Education.

BY REV. E. M. CARL.

The passing away of Korea's independence has served somewhat to stimulate the Koreans along the line of education. They are waking up to the fact that he who knows little does little. This hungering after knowledge is the normal symptom of a nation's awaking into life, power, and usefulness. The past year has witnessed more stir and agitation for an intellectual advancement than has probably ever before been known in the Land of the Morning Calm. I have been besieged all year by boys, young men, and old men in regard to schools. From all sides comes the cry for schools, teachers, and western learning.

I have never before felt so keenly the tardiness with which we have been developing our educational resources and facilities as at the present time. We have now a large and rapidly growing Christian constituency, and when we stop to consider the facilities which we have for the care and education of that constituency, we find ourselves almost hopelessly in want. We have very little in the way of educational facilities.

On the west district we have done more this year along educational lines than ever before. The schools in the country are doing a better grade of work. However, we cannot expect to better this very materially until we can get a better grade of teachers. The Koreans do not respect the old style pedagogues any longer.

The Colhas Boys' Day School at Chemulpo, although under Korean teachers and supervision, is a credit to our work in the past. The present year's enrollment is 105 boys and could easily be 200, had we the accommodations. We are refusing boys every day. The school is divided into two grades, primary and secondary, with a corps of four instructors. The boys are not only given Christian and secular instruction, but every day exercises and military drill make up the school curriculum. Some of the heathen, seeing the work our school is doing, and being pleased with the same, have sent to Japan for all the necessary equipments for military drill, the same as they have in the Japanese schools. The school is a theme of pleasing comment on the part of heathen and Christians alike.

There are boys who are ready to graduate from the secondary school. But, upon talking with the parents and patrons of the school about sending the boys to Seoul, they all unanimously refuse and say "O, no! to send our boys to Seoul is to throw them away. We

prefer to keep them here and establish our own high school as the boys need it." I meet with the same objection all over the country when I have been sending boys to Seoul to school. I am more and more convinced that Seoul is not the place for our higher school.

On Kangwha the school established by Yi Dong-whai is doing excellent work. It does one good to visit it. It has a corps of ten instructors with several courses—in English, Chinese, Korean, and Japanese. Part of the instructors have studied abroad and are very capable teachers. The school, with its feeders, has 210 boys. The physical training of the boys is being carefully looked after. I am glad to see the interest the Koreans are taking in physical training. It speaks stronger minds and bodies and a more aggressive people. It is the object of Mr. Yi to make the school the central high school for all Kangwha. He has already established three feeders for the school in the country, and is soon to start several more. He has a very commendable scheme of education, and all is carried on without any expense to the church. In the last quarterly conference he arose and, with tears trickling down his face, pleaded for the parents to take more interest in the education of their children, as that was the only hope left for Korea; and he announced before the conference that the Christians all over the island could send their boys and rice to feed them—he would furnish them their rooms and instruction free.

### Ghulla Do Circuit.

BY REV. W. B. HARRISON.

Mr. Harrison, Pastor, assisted by Mr. Barle. Groups 11. Reported last year 5. Baptized during the year 19. Catechumens enrolled 109. Average attendance 500.

This circuit embraces five counties,

making approximately a square twenty miles to a side. It consists of one rice plain with a few excrescent hills, and is thickly populated.

The development here has been marked, both in the number and the strength of the groups. Fully organized Sunday schools are held in four of the groups, while efforts more or less successful are being made in several of the others. Contributions to such causes as the Bible Society and evangelist's salary have been coming in slowly.

This may be partly accounted for by the fact that six of the eleven groups have bought and repaired houses for worship, while another has made an extensive addition. Some of the Christians are very much mortified by this delinquency. It is to be hoped that the others will catch their spirit.

Elder-elect Chai stood a good examination on the prescribed course and was ordained and installed. It was a privilege to induct to this office a man who seems in every way so well qualified to fill it. We praise God for raising him up and pray for more of his kind.

Some of his side remarks to some of the brethren seem worth repeating. "Men who have grown up with heathen surroundings," he said, "and have spent half their lives worshipping devils can never gain such a knowledge of the Truth as to become real ministers of the Gospel, though when the brethren studying at Pyeng Yang finish the course there we are going to call them ministers. Real ministers must develop in a Christian atmosphere. Look at that five year old boy of mine. He thinks people who do not believe in Jesus are next to nothing. When the brethren come to see me, he is the first one to run out to meet them, but when my non-believing relatives come to see me he won't have any thing to do with them. He has never been told that he must

not eat food offered to idols, but when the village children give him such food he throws it away with such a remark as 'What do I want to eat the devil worshipping stuff for?' We must look to the next generation for our real pastors."

Most of the leaders of the groups have developed in a fair degree. Several of them have come to that point where they should be elected to the eldership and, after instruction in the prescribed course, should be formally clothed with the power they are actually exercising in their respective groups.

Two of the women have been visiting the groups with the special purpose of reaching the women whose male relations have lately believed. These women do not go to church usually to the pastor and evangelist. They are often called upon by the timid new believer to help rid the house of devil worship. They have many interesting experiences to tell of how they first sang and prayed, then built a bon-fire and cast in the various things used in devil worship.

### A Boy Leader.

BY REV. H. M. BRUN.

During the months of December, January, and February I received 81 catechumens and baptized 21 into full membership. The oldest groups are those in the south, and it has been a great joy to see these making distinct progress, each having secured a neat new church building.

In a little mountain village ninety li from here lives a crippled mangan (head-band) maker boy, now some twenty years old. Two years ago he saved up some money, a part of which he gave to his parents, and with the remainder he hired a coolie and came in on coolie back all the way to Taiku to attend the winter Bible class. With his crippled legs bent under him, it was a painful trip, but he

was set on learning. This winter the means were furnished him and he came in on the train to the class. It was some days before I discovered him among the two hundred in attendance, for as he was making his way to the front some stepped in before him. Once, in speaking of his first trip, he said the Lord made his little to be enough, like He did for the widow with her oil and for the five thousand. About him has grown up a group with the church building in easy reach. It is always a pleasure to drop in on him, for he always has some passage or allusion to inquire about. I recently baptized him and appointed him leader with an associate. He is the only boy leader I know of, but he is also the best informed leader I have. The helpers say they learn something on every visit.

On the other side of the river along the railroad there are five churches which have gradually sprung up in too close proximity to each other. The leader in one of these ran the church into debt and turned over his personal debtors to the church for payment. The leader was excommunicated for extorting money, and this led to an attempt to reorganize and combine three churches into one central one. The outcome is not yet, but the attempt has proved the difficulty of moving an old church to a new foundation. I am still in hopes of a successful issue, which would be to the great advantage of all.

On my last trip into the northwest country under my care I met an unusual reception from the Sang Ju magistrate, Kil Yung Su, formerly consul at St. Petersburg. I found him at the county school, and after a pleasant chat he asked me to preach to the crowd. After ordering the school boys, some two hundred, to line up in the yard, he addressed a few words to them, after which he invited me to speak. My helper followed me, as did my culporter. It was



indeed a novel experience to be asked to address that crowd of boys and officials and sight seers, and prophecies a new era for Korea. The same man had on a previous visit asked me to preach to the prisoners and remain in town some time and preach to the people.

### An Island Occupied For Christ.

BY REV. J. N. PRAYTON.

The number of recognized stations on my circuit has grown from seven to fourteen, Sadong having been merged with Mokchang, and Pokkil, reported last year under misadventure, dropped. A chain of stations within easy distance of each other has been effected through Kangjin, Hainan, and Chindo. The growth has been very gratifying. I examined in all 351 people, of whom 74 received baptism and 193 were received as catechumens. The total number in these groups is 120 baptized and 188 catechumens, as against 49 baptized and 75 catechumens last September. It seems hard to realize that only a year and a half ago this work consisted of Mokpo, with 27 baptized and 17 catechumens, Soo Yung with six catechumens, and Sadong with none. Of the stations reported I consider Mokpo, Poonto, Pyung Yung, and Song Chung strategic points, with large prospects of growth.

Mokpo is in a flourishing condition, the growth having been more than fifty per cent. in the last nine months. The church building has been doubled to 18 *kan* (a *kan* is 8 by 8 feet) at a cost of six hundred yen, two hundred of which was paid by the natives. At the last examination there 69 were examined, among them many of the leading people of the place. I have seen no finer faces in Korea nor conducted a more satisfactory examination.

One interesting case out of many must suffice: One year ago Cha Chong Suk,

age 39, a prominent wood merchant of the place, lost everything he had in desperate gambling. His old mother had long been a Christian, and, as I knew him well, I called to see him at the time. He was in desperate straits, was absolutely despairing, and, as I afterwards learned, was on the verge of suicide. I remember his only hope seemed to be to run away from temptation. His case seemed the more desperate because, rare for a Korean, he was an avowed infidel and a smoker of opium. Well, this gambler, opium fiend, infidel, found his mother's God and Savior, and today there shines on his face the unmistakable light of the joy and peace that comes with the sense of sins forgiven.

One of the most encouraging features of the Mokpo work is the fact that, for the first time, we have succeeded in inducing the women and girls to learn to read. The school enrolled forty-eight for several months, but this was gradually reduced to thirty-three upon a rigorous enforcement of tuition fees from outsiders. We can't hope to hold our church schools together much longer without teachers capable of teaching the Japanese language and western learning, and we should aim to anticipate heathen schools along this line.

The church at Po-onto, on the island of Chindo, has grown with rapid strides. Just a year ago I visited this island in company with Dr. Daniel. The inhabitants of all the villages promptly decamped at our approach. However we got a hearing at this place, where we found three inquirers. Ten *li* farther on we found a young exile who had been converted by reading a Chinese Bible brought with him from Seoul, and we started him as leader of the three. The attendance now numbers sixty, from many surrounding villages, with six baptized and twenty catechumens, and they have just completed a neat ten *kan*

house of worship. There is spiritual dynamite here, and we shall take that immense island of forty square miles and 120 villages. The work has spread to the large adjacent island of Chodo.

How the work opened up in Pyang Yang, Kangjin county, is an interesting chapter in the year's experience. This town, as its name indicates, is an ancient fortress, in whose crumbling barracks a single company of soldiers remains as a feeble reminder of its former military glory. It has however about two thousand houses, claiming to be the largest town in South Chulla, and more than a score of villages, large and small, clustering about it. Lying midway between the county seats of Yungam, Chahang, and Kangjin, it is a strategic center. Last fall one of the leading citizens of the place heard, while in Seoul, of a spurious Y. M. C. A., whose kind was then so common there, and determined to establish one in his town. Hearing that one had been established at Mokpo, a delegation came for instruction and initiation into the rites. The Mokpo business had been rectified and the brethren primed for just such seekers, so what the inquirers received was the pure Gospel, plenty of books, and teachers. The finest building in their place, a former archery club, tile-covered, with overhanging eaves and a beautiful stretch of green, was set apart for a church, and we now have some sincere believers there. Thus the sickle has been put to a field white for the harvest.

I will give only one more instance. For some time I had been praying that the work might open up in the region of Hainan county seat. At the close of a service at Mokpo one Sunday in March I was accosted by a gentleman hailing from that region. I listened with intense interest as he told me that he was a Christian of seven years' standing, having been converted under Mr. Jones

at Chemulpo, that he had recently returned to his estates in Hainan, freed his slaves, preached the Gospel to his relatives and retainers, with the result that about eighty were ready to believe. I determined to abandon other plans and set out with him forthwith. Judge of my astonishment when he showed me a water route via an estuary hitherto unknown to us at Mokpo, which carried us within ten *li* of his home in sight of Hainan county seat. Arriving, I found the point a strategic one, the constituency excellent, and two houses of worship already secured, the work having been begun simultaneously in a neighboring village. Those days of teaching and preaching with my helper, since repeated, rise up before me as the most enjoyable and most valuable work I have been privileged to do in this country.

### Tickets to Heaven.

BY MISS M. B. TAYLOR.

The evening before the Korean class closed Dr. and Mrs. Daniel opened their hospitable doors to the women in attendance, each having been furnished with a ticket to "admit one." They were entertained with singing, the talking machine, and a game until the feast furnished by the hosts was spread, when they needed no second invitation to partake. Their faces, as well as voices, testified to their enjoyment of all the good things furnished them. Next day one of the women said "One thing has been bearing upon my mind since last evening, when some of the friends came without tickets and were not admitted. My dear sisters, let us be busy distributing the tickets to the heavenly feast that the Savior has gone to prepare. How sad if some should go and not be permitted to enter."

## Medical Practice in Pyong Yang.

BY DR. E. D. FOLLEWEIL.

Let no one vainly imagine that medical practice in north Korea consists in keeping office hours from 8 to 10, 2 to 4, and 6 to 8, having a servant answer the door calls, visiting patients at the dispensary at stated hours or in their homes, and after diagnosing the disease writing out a prescription to be filled at the nearest drug store, while receiving from one to three dollars for your advice according to the ability and honesty of your patient. Not at all. To treat a patient at the dispensary or visit one in his home is far from satisfactory so far as the results are concerned, but it is still the best we can do. He will not follow the doctor's instructions, unless your ideas agree in the main with his and appeal to him, and his answer to your question, "Why didn't he do as he was told?" is "I thought it didn't make any difference." And this state of affairs always exists unless where we have properly built and furnished hospital wards, thoroughly trained nurses and assistants, and support sufficient to run a hospital plant according to western ideas, gradually instilling our ideas precept upon precept into the brains of our patients.

I have always held that the climate in the north did not leave much to be desired, after taking out six weeks of rainy season. True, we see among the Koreans all kinds of diseases, and the mortality, I am convinced, is very high; but our mission houses are situated on excellent sites away from the centre of the city, and the native ill do not come nigh us. Why should they? Is it any wonder that the native death rate is high when we think of the hygienic conditions prevailing? For the people have no conception at all of hygiene or its laws. We

have proved over and over again, so far as we ourselves are concerned, with cholera and other epidemic diseases around us, that taking hygienic and sanitary precautions, we dwell in comparative safety, except perhaps in the case of typhus, which truly is a pestilence that walketh in darkness.

My work the past year has been almost all in the dispensary. I have had much more out-patient work than last year, and I believe our influence in many of these cases where the physician makes several calls helps much, though it does take up a good deal of time. Nor, next to hospital work, none brings us into such close contact with the sick one and his family as this; and after all that is what we are here for, to try and make the people feel and know we love them and care for them and through our influence help them to love our Lord.

Many cases of interest have been met with; and it is surprising how much one learns through our dealings with patients of the thought and character of the people. It seems as if there was no end to the superstition and wild ideas they have as to the treatment of disease. Some are amusing and some pathetic and sad.

A man came to the dispensary totally blind. Asked how he became so, he replied that some weeks previously, his eyes having become inflamed, a friend advised him to put in a few drops of nitric acid, which would cure the trouble. He did so, and promptly suffered the loss of both eyes.

Another man incurred the loss of one eye as the result of a native doctor putting in a needle to cure an ulcer of the cornea.

A woman brought her little girl, aged seven, with the following history. She had smallpox and some days later cancrum oris developed. I saw the child on the fifth day, and she was in a desperate condition. The mother told me that she



was directed by the sorcerer not to come to the foreigner's dispensary for medicine, but to appease the smallpox spirits by sacrificing to them three bowls each of rice, meat, and vegetables. This she did, but in spite of all the child became rapidly worse. Only very radical treatment saved the life of the patient.

A child six months old, brought for the relief of some skin affection, had a dressing of cinabar in the form of a paste plastered over the anterior fontanelle in order to draw the wind out of the head and so prevent convulsions. These few cases give us some idea of the ignorance of the people.

A woman who had been blind for seven years and who lived within two miles of Pyeng Yang came in for relief. Two cataracts were successfully removed, and her eyesight restored. She felt really grateful and seemed as if she wanted to dance for joy, insisting, though a poor widow, on paying two yen and a half, all she was able to scrape together.

A young man was brought from Anju, sixty miles away, suffering from a compound fracture of the arm, with acute gangrene, the result of a horse bite. He was in an exhausted condition and suffered greatly. A few hours after seeing him, assisted by Dr. Wells, I amputated the arm just below the elbow. He made a good recovery, and the boy's father, a genial and grateful old man, came down from his home in order to thank us for saving his son's life.

I was called one day to see the son of the man who persecuted Dr. Hall in the early days in Pyeng Yang and instigated others to stone and insult him. I found him suffering from severe mercurial poisoning, but a few days of treatment cured the man. I learned that his son attends our boys' school in the city, and that the man's father died during the cholera scourge in Pyeng Yang in 1902.

## Enthusiasm for Education.

BY REV. W. A. NOBLE.

At the last conference, for the first time in the history of our district, a man was set aside to give the major part of his time to educational work. It was the right and only step to take to meet our needs and the clamor for education. The year in cooperation with our sister mission has proved satisfactory as far as a trial of that character was possible. The unanimous feeling among us is that in co-operative work each mission should own its own educational plant and bear the responsibility for its care and development, exactly as if each mission were conducting independent schools. With us cooperative work is limited to a united faculty, united student body, and common methods. The two stations can unite their money and teaching force to twice the advantage of carrying on their work alone. We could never expect to be able to train our people to the point that our work demands as separate missions, but united we can fit the Korean for the highest usefulness and make it unnecessary for him to leave the country to complete his education.

The members of our church show their enthusiasm by offering to raise six thousand yen for our new scientific industrial school. So in earnest are they, that they have gone out among the non-Christian people to raise money for the project. Their reception everywhere is of the most flattering kind. With the small help that we have received from home, the task of erecting the new science hall is no small one, but it will be done because of the profound faith of our people in the success of the undertaking. I have written to Bishop Moore, asking him to invite friends in America to send us out doors and flooring from Oregon for the new building.

**The Korea Mission Field.**

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Upon business matters address C. C. Vinton,  
Seoul, Korea.

**Call to Prayer.**

BY REV. C. G. HOODSHELL.

Conferences for Bible Study and Prayer are to be held as follows:

The Wonsan Conference.....  
August 5th to 12th.

The Pyeng Yang Conference.....  
August 26th to September 2nd.

The Seoul Conference.....  
September 2nd to 9th.

Every missionary in Korea should begin now to make plans to attend one or more of these conferences, as they are seasons of great spiritual refreshing and uplifting. But the real blessing that will come to Korea at that time will be commensurate with the prayer of faith on the part of the people.

Some are engaged in daily prayer for these conferences. Will all join to make them the best we have ever had? We as missionaries need special preparation for this wonderful opportunity now before us in Korea of winning this people for Christ, an opportunity rarely equaled in the history of the church. Let us pray.

**Conference Appointments.**

The appointments of the Korea Mission Conference of the Methodist Epis-

copal Church, omitting the Korean brethren, were:—

**SEOUL DISTRICT.**

W. B. SCRANTON, Presiding Elder.  
First Church, Chong Dong, G. H. Jones.  
Sang Dong Mead Memorial,

W. B. Scranton.  
East Gate Baldwin Chapel, D. A. Bunker.  
Sewon Circuit, G. M. Hurdick.  
Educational Work, Seoul, D. A. Bunker.  
Methodist Publishing House,

S. A. Beck, Manager.  
Biblical Training Institute,  
G. H. Jones, President.  
Union Publishing House,  
S. A. Beck, Treasurer.

**CHEMULPO DISTRICT.**

W. B. SCRANTON, Presiding Elder in charge.

District Evangelist C. S. Deming,  
Chemulpo Wesley Chapel, C. S. Deming.

**PYENG-YANG DISTRICT.**

W. A. NOBLE, Presiding Elder.  
West Circuits J. Z. Moore.  
Hai-Ju Circuit Carl Critchett.  
Chil-san and Appenzeller Memorial  
Chapel, Pyeng Yang City, A. L. Becker.  
Boys' High School A. L. Becker.  
Medical Work E. D. Follwell.

**YENG-BYUN DISTRICT.**

C. D. MORRIS, Presiding Elder.

**KONG-CHU DISTRICT.**

W. C. SWEAREE, Presiding Elder.

N. D. Chew	Home on furlough.
E. M. Cable	" " "
W. B. McGill	" " "

**WOMEN'S FOREIGN MISSIONARY SOCIETY.**

Mead Memorial and Kyeng-Keni Do,  
Mrs. M. F. Scranton,  
and Minerva L. Guthapfel.  
Ewa Haktang and Day Schools,  
Josephine O. Paine.

Ewa Haktang and Evangelistic Work,  
First Church                      Lula E. Frey.

Po Ku Nyo Kwan, Mary M. Cutler, M. D.  
Superintendent Nurses Training School,

Margaret J. Edmunds,

Baldwin Dispensary and Evangelistic  
Work, East Gate

Emma Ernsberger, M. D.

Bible Woman's Training School, Seoul

Mrs. Hugh Miller

and Mrs. M. F. Scranton.

Evangelistic Work and day Schools,

Cheumulpo and Haiju Circuits

Lula A. Miller

and Jessie B. Marker.

Day Schools and Evangelistic Work,

Pyeng Yang, Henrietta P. Robbins.

Woman's Hospital and School for the

Blind, Mrs. Rosetta S. Hall, M. D.

Assistant Physician in Woman's Hospital

and Evangelistic Work in Pyeng Yang

City                      Esther K. Pak, M. D.

Absent on furlough      Ethel M. Estey.

" " "                      Mary R. Hillman.

Language Study, Miss Haines.

Pyeng Yang

Language Study Miss Snavely, Seoul.

where expedient, to combine the interest of neighborhoods in central places of worship.

I planned to follow this work up with Bible classes, lasting about a week each and held at central groups. At these classes my uniform practice, except in one more advanced class, was to give them an outline study of the Life of Christ and studies in Old Testament history down to the time of Moses.

On my circuit of a fortnight's duration during the late spring I heard of some half a dozen new places where people were meeting and wanting to be taught. So the work is continuing to grow. I estimate the adherents in my field at something over one thousand and the average attendance at church services at four hundred.

I must make mention of the faithfulness of my helper, Choi Tai Chin, and the valuable assistance of Yi Ouen Pil in the work of the year. My groups are widely distributed and there are many hard passes to be scaled in travelling from one group to another, yet these two brethren have stood by me in the work and endured hardships as good soldiers; and in turn the Lord has honored them by causing them to grow much in grace. Let me state in this connection that I am planning to have my groups support during 1907 two additional men in the work, and I hope, by districting my territory and putting each of these four helpers in undercharge of a more limited district, to see the work develop under the good hand of our God.

### Continuous Itinerating.

BY REV. L. G. MCUTCHEN.

Going out into my field shortly after the close of our Annual Meeting last fall, I practically stayed there, with an occasional run in for fresh supplies, all through the late fall and winter and on until the middle of March. During the period, I first accomplished a circuit of the twenty-five or more places where interest was expressed and where I had been invited to come and organize churches. My effort on this trip was to instruct in the fundamentals of Christianity, to lead them to divine service, to place more literature in their hands, and,

### The Korean Christian.

BY REV. C. B. DOWING.

The Korean Christian, like the Christian of every nation, can not be described as a single character. Different disposi-



tions in different environment will make different men the world over, whether they are Christian or not. But it is possible, in studying the characters of men, to find some general characteristics which are common to a majority of the class under observation; and so it is with the Korean Christian. We do find that Christianity in Korea is developing a type of Christian from which Christians in every land may receive valuable suggestions.

The Korean Christian is a student of the Bible. Most of them count their new life as a result, not so much of preaching, as of the study of God's Word. That is the alarm that first awakens them; is it remarkable that it should continue to be precious to them?

This love for the Word may be perceived by the care they take of their Bibles. They always take the Book to church with them, and to protect it from wear, they carry it in a little muslin case, in which there is also room for the hymn-book and Sabbath-school papers. The interest they take in the Word is also manifest in the questions they ask concerning it. Sometimes the missionary will be visited by one who, in the study of a Gospel, has marked in a note book all the passages which he could not understand, and an hour or two will be spent in explaining the Scripture.

The Koreans also have a wonderful memory. Three instances have been called to my attention, which illustrate its application to the Gospel study. One blind man at Songdo, whose son is his eyes, has committed the entire Gospels, and not only can repeat them consecutively, but can recall any verse of any chapter that is requested. Another is a class leader who has also thoroughly acquainted himself with the Word and can repeat Luke's Gospel and the Acts. The third is that of a colporter, who is so thoroughly acquainted with the Word

that he will locate any verse that is quoted. How few in Christian homes in America know their Bible as well. The rush and incessant whirl of our western life may afford some disadvantages to the quiet and constant study of the Word, which are eliminated in this land of the "Morning Calm," where everything glides along in quiet peacefulness and many have scarcely any demands upon their time. Yet how much more time we could find if we really wished it, and how much more precious our Bible would be to us!

The Korean Christian is a man of prayer. It is marvellous how soon after conversion the Christian will take part in public prayer. The family altar is the tower of the Christian home among them. But beyond this there is the united definite prayer when a number come together in one of their homes to pray for some sick one, for the conversion of some great sinner, or for some other definite object. And such is their unity of spirit, fervency, and faith that miracles are performed. The crazy are made of sound mind, the devil-possessed are set free. Those sick unto death are restored, great sinners are converted, and those that persecute are made preachers of the Word. It is truly the power of Apostolic times. And if it can be effected in this land, where the church is in its infancy, ought not like results to prevail from like faith and purpose and effort in America?

The Korean Christian is also a preacher. He is not ashamed of the Gospel of Christ. The heathen know when he is converted. Then hear his songs, the Gospel is preached unto them from his lips. His life marks him from the heathen about. The Korean is a ready speaker and does not seem to have much of the embarrassment which so many have in addressing the public. They rather seem to enjoy it as the practiced orator enjoys addressing large gatherings. So many

who have no regular business, though only class leaders, will visit new churches, preaching and teaching. The new churches are thus greatly strengthened and helped by this itineracy of class leaders and Christians.

Is it a wonder their lives are so happy and so forceful when they give themselves so unreservedly to the labor of the Master's vineyard?

### Training Native Nurses.

BY MISS M. J. EDMUNDS.

It is only necessary to place ourselves in the native nurse's position in order to fully realize how great the task set before these young women and the amount they are obliged to learn upon entering a hospital where American methods obtain. Taken from the crude native environment of a home void of useful furniture such as beds, chairs, desks, tables, and breakable dishes, they are suddenly transferred to a collection of buildings where, in addition to the very modest supply of the above mentioned articles instruments, rubber appliances, thermometers, strange clothing, drugs, and even the preparation of foreign diet is placed in the hands of these "anxious to learn" but sometimes confused nurses. To successfully train native women is *not* an easy task, yet it is an exceedingly interesting and encouraging branch of our great work.

When the Training School was organized some of the former hospital helpers were candidates for entrance. One of these, Martha, had come to the hospital some years before minus the finger and thumb of her right hand and a portion of her nose, the work of a jealous husband, who had secretly carried off her two dear children, whom she has tearfully sought in vain. She was a hard faced, ignorant, and bitter woman when she first came to us, but the sweetening influence of the Gospel of Christ did its work and

thus began a life that speaks for Him in this dark land. Another is Grace, who also made her acquaintance with the hospital as a patient. She was a deformed helpless cripple, saved from a life of slavery and cured of her many infirmities. Today this young woman is doing remarkably well as ward manager, takes delight in planning and helping to make hospital clothing, has learned to use the sewing machine, stood first in her examinations, can mix ointments, put up powders, beautifully, weigh and measure ordinary medicine, while the weekly tub-bath is as much a part of our hospital program as are our daily meals.

Owing to the custom of early marriages, it is difficult to secure competent young women who *truly* desire to remain in single blessedness for the long term of six years. Young widows prove the more satisfactory pupils. In few cases has the previous mental training of the Korean woman gone beyond the point of learning to read and write. Her method of counting time has been to note the sunrise and, sunset and her methods of work are those suited to Korean surroundings, while her ideas of cleanliness are oriental and her knowledge of obedience sadly lacking. On the other hand she is naturally sympathetic, large hearted, and hospitable to an extreme degree. She is also wonderfully skillful in the use of her fingers and handles a cambric needle or a bandage with an exactness which is most pleasing; and has genius, born of poverty, for utilizing small things.

The nurses have been learning that "order is heaven's first law," while obedience, patience, and gentleness are some of the "first fruits" they must manifest.

The twelve-hour system of nursing obtains at present, but we desire to change to the eight-hour plan, thus giving time for needed study. Owing to our small

staff and the sad lack of text books in the native tongue we are obliged to teach, chiefly by three methods.—bedside instruction, use of blackboard, and the able assistance of fellow missionaries.

Practical work done includes bandaging, bedmaking, baths of different kinds, administration of medicines served on little trays, preparation of simple diet such as egg-nog, broths, gruels, corn-starch, and malted milk; taking of temperature, pulse, respiration, and recording of symptoms; special medication, douches, poulticing, dressing surgical cases, care of eye patients; application of extensions, fomentations, lotions; making of all hospital dressings, bed-linen, gowns, and stockings; the first principles of massage, and the care of the body when death claims those who have sometimes become very dear.

The daily Bible study at 8.30 A. M. and the so-called lessons in English have made it necessary for the Korean teacher to spend hours, often working late into the night, in preparing lessons in the native tongue, by use of which the Superintendent has been able to teach of the Great Physician. Memorizing Scripture has perhaps proved the best plan of instruction, for in this way those who cannot read are taught by the nurses and take delight in reciting their verses in turn.

It is our great desire that when our first class of nurses graduate they shall go forth not merely equipped to grapple with that monster, sickness, but being clad in the robes of purity, gentleness, faith, and meekness, their life purpose shall be to ever "look up and lift up."

### Buried Among The Heathen.

BY REV. H. F. HALL.

Nestled among the hills of northern Korea lies the village of Syen Chyun. Out of sight of vessels on the Yellow Sea bound for the Yalu River, and until a few months ago not in touch with the

rest of the world by railway, it was truly a hermit town. But the missionary found it, going there on his seed-sowing journeys from Pyeng Yang, more than one hundred miles distant. Five years ago the Presbyterian Mission (North) opened a station there, where a physician with his family and a clergyman "buried" themselves, as some of the people in the homeland would say.

But "buried" missionaries in Korea are soon unearthed and resuscitated. We recently came down on the new railroad with some of the missionaries who used to travel by pony and chair three or four days to Pyeng Yang. Strangely enough the Koreans from of old discovered the best route through their land, and the railroad follows in general the native road between the Korean and Chinese capitals. As we came along the "unearthed" missionaries would say "Under that tree we used to eat our lunch." "We used to spend the night in a native inn in that village." "We crossed that stream when it was such a rushing torrent that the coolies had to carry the women and children in chairs high above their heads."

The railroad has been the means of bringing Syen Chyun into easy communication with the rest of Korea and with Manchuria, and so into touch with the whole world. The town will probably not play a very important part in the world's commerce, except that it will become a depot for the trade that the gold mine soon to be opened near by will necessarily attract.

Previous to the "unearthing" of the missionaries something occurred there which is of great importance in the progress of the kingdom of Christ among the nations and which is also one of the most potent factors in determining the destiny of Korea—the establishment of a strong church. Five years ago there was but a handful of Christians. Today



a new church building is being erected that will accommodate 1,200 or 1,300 people, and the prospect is that soon it will need enlargement, or another church will be needed. Of the 3,000 people in the town, about 1,400 are enrolled as Sabbath school scholars. The present church is far too small to admit them all at one time, so the women and girls gather for Bible study Sabbath morning at nine o'clock, and when they have left the building the men and boys enter for study. Of the 1,400 people enrolled probably twice six hundred gather for Bible study every Sabbath.

At two o'clock in the afternoon the people assemble for worship, and again in the evening. Still again on Wednesday evening they come together for prayer and worship, filling the low building almost to suffocation, while a crowd gathers about all the doors and windows. At various times through the week bands of people meet at the church and the missionaries' homes. For what purpose? To learn to sew? No, they learn that from childhood. To learn modern cookery? No, the missionaries are not wanted for that purpose, and they would have no time for such things under the present circumstances. They gather for Bible study. The Korean churches are Bible studying churches, and the people are hungry for the Word.

Let it not be supposed that the missionary devotes himself exclusively to this one church. He can not be a pastor of a single church merely. North Pyeng An Province is a large parish with churches large and small scattered all over it, and the missionaries are responsible for the entire work—a force of one physician and his wife, two clergymen and their wives, two single clergymen and two single women being the present force. To travel on foot or by pack pony, the present method—for the railroad does not traverse the province lengthwise, but

merely crosses it near the sea—it would take about two weeks to go from one end of the parish to the other.

During the past year two of the clergymen with their families have been in America, and as one of the other men has been on the field but little more than a year and a half and has not a thorough knowledge of the language, the responsibility has largely fallen on one clergyman, who has travelled among the churches six months, and during that time has baptized more than a thousand people, besides admitting hundreds of catechumens, administering discipline, and in general looking after the welfare of the churches.

The task of caring for such a parish is herculean, and no set of ten missionaries could possibly do it all. Nor is it necessary, which is an important point to note in considering the future of the Korean church and nation. The missionary is supervisor and educator. Many Korean men and women have developed into leaders fully capable of managing the churches and of instructing new believers, while the Christians generally are self-appointed missionaries to their heathen acquaintances. From Syen Chun as a centre go forth through all the province natives who do the work of colporter and itinerant pastor, and who do it well. A native ministry is developing. Even in the Syen Chyun church the Koreans do most of the preaching, the missionary working on the principle that they learn by doing.

If space permitted, much more might be written about the church work, the medical work, which has been a great evangelizing factor, the school work throughout the province, the academy to be opened this fall, the normal and theological work. Indeed, it would require a volume of no mean size to fully set forth the history of Syen Chyun station, and to explain the principles

that have guided in its success. God has directed at the right time and in the right way.

Judged from the point of view of the progress of the kingdom of God, or of the mental and moral development of a nation, or of the advantage to other nations which shall admit Koreans as citizens, shall we say that the Syen Chyun missionaries "buried themselves among the heathen" in vain?

### How a Doctor Won His Way.

BY DR. J. W. NOLAN.

The first day the dispensary doors were thrown open at Kwangju nine patients greeted me. Being a place where so innocent a remedial agent as Epsom salts was hitherto unknown, this propitious beginning gave me much genuine pleasure and stimulated my hopes for the future. During the succeeding fortnight the attendance was fluctuating, and it was not difficult to see that, while there were prospects for a clinic, yet this department of work was regarded with a skeptical eye and many barriers of doubt had to be broken down ere I found my way into their confidence. Happily, many of the initial cases that presented were those for which specific measures existed, but my period of medical pioneering was not to be without its complement of those soul-wrenching experiences which plague the effort of the medical man in Korea. Medicines were returned after using but one dose or one application, with the assertion that they were utterly useless or that their use had been advised against by a mutang (witch) or a native doctor. On other occasions the medicines I had dispensed were mixed with vile excrement, which pharmaceutical performance was supposed to increase their efficacy. The patients attributed many of the first cures to the latter ingredients, while my medicines

were frequently credited with failure, if the result didn't exceed even the most sanguine expectations of the patient. These few cases are designed to serve as an index to the amusing and trying incidents which have been repeated with dismal regularity throughout the six months the plant has been operating.

One of the signs of progress I can record in this work is the establishment of confidence, which is the first desideratum in a medical work anywhere. During the six months the dispensary has been open 2416 cases have been seen in the afternoon clinics, 26 major and many minor operations performed, 152 visits made to Korean and 24 to Japanese homes, while my helper has treated many cases of which I have no record. A service precedes every clinic, in which the one great purpose of the work is emphasized, and the interested inquiries often elicited justify the belief that seed is being sown which will bear fruit to the glory of the Master.

Tracts, the margins of which are marked to correspond with the numbers in the case book, are given to each patient. One woman living in Naju wished her prescription refilled, but was afraid to risk the tract with a servant, and so tore away the margin bearing the number, saying that this tract had brought her so much comfort that she wished to preserve it. The first patient seen in the clinic bought a Gospel and attended the winter Bible class. These constantly occurring cases furnish additional evidence that this is an evangelistic agency of no mean importance.

### Laying a Cornerstone.

BY DR. C. C. VINTON.

The art of cornerstone laying is an unknown one among ordinary Koreans, but the practice of holding a celebration of some sort over everything undertaken is very familiar to them. Furthermore,

among the fifteen hundred Christians and the fifteen hundred unbelievers that make up the population of Syen Chyen magistracy the erection of the great church for which funds had been gathering for four years was an event of the very largest importance. It was not difficult therefore to gather, even between showers on a threatening afternoon, in that region where audience buildings are crowded in all weathers for every sort of a religious meeting, a crowd of many hundreds to sit on the lumber awaiting later stages of construction and listen attentively to the brief exercises of Saturday, July 7th. An audience more decorous, more silent, never honored a similar occasion in America.

It was not strictly a cornerstone, but the ton and a half chu-chu stone at the base of one of the great pillars which are to stand inside the main door and face the pulpit. It had served in some other building in the past and it had in it a hollow a foot or more deep, of which the building committee now took advantage, placing in it a tin box wherein were laid the precious documents and plugging the opening with wood. The documents were numerous, partly in Chinese and partly in English. The latter included recent reports of the station, a memorial of Rev. George Leck, the martyr of the station, together with his portrait and another of the Emperor of Korea, and current periodicals in both Korean and English with current reports of Council, Mission, etc. The Chinese documents were lists of committees and church officers, of those who had contributed to the fund for the building, an account of expenses so far, and a list of the articles enclosed.

Singing of appropriate hymns, Scripture reading, and prayer made up part of the programme, and three brief addresses were delivered setting before the audience the progress of Christianity in

all Korea in this particular region and town, and the history of the four years struggle to gather funds for a church of adequate size in Syen Chyen.

The church is being built purely in Korean style, excepting as to its floor. It has the shape of a T, 130 feet in its longest dimension and 70 in its lesser, the pulpit to stand at the junction of the arms. At the rear, the floor of each one of these arms is to be raised three feet above the level of the pulpit, the slope upward being gradual. It will be by far the most conspicuous building in the region on account of its size.

The need for this church has long been extreme, every sort of shift having had to be resorted to in the past to enable a congregation of twelve hundred or more to worship in a structure capable of comfortably seating not more than three or four hundred. Four years ago the practice was begun of an annual collection for the erection of a new church. Now the sum thus acquired has reached between three and four thousand yen and is considered enough to proceed with. It is estimated that fully six thousand yen will be required to complete the building. There is not a rich man in the congregation and only a few who can be considered well-to-do; but these are a people above measure rich in faith, and the number of believers is increasing among them with a rapidity that threatens to demand another church building almost as soon as this one shall be finished.

### Opposing Forces on Suwon Circuit.

BY REV. G. M. BURDICK

The powers of evil have been contending mightily for the mastery during the past year on the Suwon circuit. Early in the year the lawless working of the



Fpworth League, the excitement following upon its timely abolishment, the growth and threatening attitude of the Il Chin Hoi and other hostile organizations, loss of property, beatings, and imprisonments which believers have suffered in many places on the circuit, general unrest and anxiety, and within the church itself, especially at Suwon city, quarrels and jealousies among the leaders and divisions among the members a list of evils wearying to retrace in thought and unprofitable to describe in detail—all have combined to do their utmost to overthrow the kingdom of Christ. Standing at the close of the year, as we look back over the conflict, only one voice answers our questionings, "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are His; and let every one that nameth the name of Christ depart from iniquity."

One year ago we foresaw with much anxiety the inevitable testing that must come to our believers, and trembled for their safety. The year has not brought a settlement of all their problems, but it has satisfied us that our native church rests on enduring foundations. Our believers are capable of learning and practicing fidelity to Christ and His church.

Growing out of the various troubles of the year there have been many losses to the church; but, of those who have gone out from us, already many are anxiously seeking to return. And, while, early in the troubles of the year, there were many threats of general backsliding, latterly that voice has entirely ceased, and the work moves on with irresistible momentum, carrying all obstacles before it.

Notwithstanding the dark background which the early part of the year gives to the work on the Suwon circuit, I am profoundly moved by the greatness of

our opportunity in this part of our work. While the little band of native workers associated with me on the circuit had been sharing the heavy burden of holding the wavering groups to allegiance to the church and to Christ, quietly, imperceptibly, unconsciously to us there came almost simultaneously throughout the circuit a changed spirit. God had been working with us when we knew it not. In places where I had heard only of disturbance and threatened dishandling of groups now came word of prosperity, even in several instances of the conversion of the persecutors, and everywhere of the springing up of new groups.

The last trip I made over a good part of my circuit was in March, and that trip, while physically the hardest I have made, was the most interesting and full of signs of the better day which had come to the circuit. My teacher accompanied me. He is a believer of more than ten years standing. He and my cook have been my most valuable helpers throughout the year. This time he found great joy in the work. Everywhere he was able to help the wavering groups to come back into steady line with the others. At a number of places we visited, on leaving my room out of service hours, I would hear him and my travelling helper praying in an adjacent room with some backslider who wanted to get right again. We met with cordial welcome everywhere. My teacher, who remembers former days when the message was not so enthusiastically received in Korea, said to me one day on this trip "How different this all is from the condition ten years ago! Then, if one stopped to speak with the people he met about the Jesus doctrine, many would not listen, but ran away, or would oppose what was said. But now, wherever one goes, whether on the train or at an inn, or with people he meets along

the road, when he speaks only a few words with them about this doctrine, they all reply 'Yes, yes, these are very good words. We will all gradually become believers.' I could tell several very interesting incidents of this same trip, if space permitted, which illustrate that very point.

The thirst for literature and education is everywhere a marked feature of the groups; and the need and the scarcity of supply and of teaching force, especially in view of the present great crisis, is appalling. The last Sunday of my March trip I spent with the group where lives the first baptized believer on the south work. One evening while I was there a company of sixteen boys, ranging in age from seven or eight to sixteen years, gathered in the yard in front of my room. I inquired of them and found that of the whole number only three could read; that, while there used to be a Chinese school, the teacher could not make a living and went elsewhere, and now there is no school of any kind in the village. That Sunday twenty-five adults presented themselves for baptism, and of these fully two thirds could not read. Notwithstanding this condition, it is almost impossible to find native teachers fitted for the work. I have diligently scoured city and country to find a new teacher suitable to meet the stage of advancement in the Suwon school, and thus far without success. My appeal is again, as last year, for an enlarged system of education for our church.

At one time during the year it looked as though on the Suwon circuit we should have to speak largely at this time of our losses. But it is of growth that at length we are called upon to report. Last year we reported ten organized groups and three or four places in stages of partial organization. Now

we have regular Sabbath meetings in twenty-seven villages, and when the missionary prays for these several groups in most instances he has to add also a petition for the outlying work. Inviting regions stretch out beyond us on every side.

The number of baptisms appearing in the statistical report for this year will be less than that of last year, and the number of full members and probationers will be but slightly increased; but this is owing to the missionary's inability to travel during the spring. There were many calls for these services. On the other hand, we reported last year 619 as our total following, by which we mean only those who have given their names to some leader as believers. This year we report about 1250.

The year has brought to me a larger acquaintance with Korean character on its various sides. While there are features that can fittingly be passed over in silence, much that is good has come to the surface, and in these qualities there is hope. The Korean does appreciate kindness. He can be loyal even to suffering when love is the cord that binds. I gratefully acknowledge the touching evidence of the love and sympathy that have come up to me from all parts of my circuit during the past few months. The assurance that twelve hundred believing Christians, many of whom had not seen their moksa, have been earnestly praying for him through a period of sickness will prove a new bond of mutual endearment. In this characteristic of affection, when once it becomes centered in that supreme and transforming Love exhibited on Calvary, I see the power that will strengthen the Korean church to undergo in loyalty to Christ sacrifice even unto death, and through sacrifice will lift it into life and victory.

可認便郵種三第日八月七年八十三治明

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**A School Exhibition.**

BY MISS MARGIE S. BAKER.

The day Miss Barrett had set for her school exhibition was a beautiful Friday in the latter part of May. We arrived at the school just as the girls were marching in. Very nice and clean they looked in their white jackets and skirts of different shades of pink, such a contrast to

to sit on. About the walls of the rooms were hung specimens of work done by the girls during the year. It was very good in execution and would have done credit to the pupils of any school. Maps carefully drawn with the lead-pencil or with the Korean brush-pen, examples in arithmetic, both simple and advanced, dictation exercises in the native character, and specimens of Chinese character



the multitudes of unkempt children one passes all along the streets.

Three rooms were used: in one were the Korean ladies who had been invited, seated according to their custom on the floor; in another the foreigners took places; while the third, into which both the others opened, was occupied by the scholars. Mats, made of straw in circular form about two feet broad were placed at regular intervals for the girls

writing, all testified to the exceeding thoroughness of the work done. Among the articles displayed were a baby's dress, two knitted sweaters, and a Battenberg collar and cuffs.

The exercises were opened by a song by the school, one of the girls accompanying on the organ. After this several passages of Scripture were recited in unison, another song was sung, and classes stood up in turn and recited different



tables of time, distance, weight, and measure. They evidently knew them very well, to judge from the rapidity with which they rattled them off. Recitations in geography and grammar followed. After several more songs Miss Wambold led the school in a series of calisthenic exercises. One of the girls then played a solo on the organ, a visitor made a few remarks to the parents and guests on the benefit of education for girls, and a last song was sung together. At its close they all marched out, and tea was served to the guests.

It is a sign of this changing period in Korea that this year, for the first time, the school exhibition has been attended by not a few ladies of high rank and wealth among the native community—a class who formerly never went out of their homes by daylight.

### A Royal School.

BY MRS. M. F. SCRANTON.

I have recently become actively interested in the school in the northern part of the city established by Lady Om. In the past we have not looked to her for help along educational lines. She now says of herself "During the past twelve years I have had much power. I have done many things without ever wishing to do anything for schools. But God has changed my heart, and now this is a work I greatly desire to do."

His Majesty the Emperor has given a building, which Lady Om, out of her own private income, is fitting up for the school. New dormitories and other necessary buildings are being erected. Fifty pupils are already in attendance. Those entering the school are required to provide their own clothes and bedding, but are cared for in every other particular. Our Mrs. Mary Whang, one of Bwa's first pupils, has been placed in charge of the school, and thus far appears to be giving entire satisfaction. I give to this

school two mornings in the week, but am hoping that some one younger, who has had more recent training along the required lines, will soon take my place. Mrs. Miller also is helping the new enterprise by giving instruction in music.

The school name, assigned and sent (gorgeously framed) by the Emperor, is Tjin Myeng Ye Hak Kyo (Progressive Enlightenment School). I hope we shall be able to live up to our profession.

### Evangelistic Work of Chung Chung Province.

BY MRS. R. A. SHARP.

How little did I dream as we separated last year that my dear husband would be called to give his report to the heavenly conference e'er we should convene again. "God's ways are not our ways neither are his thoughts our thoughts," and although He has sorely afflicted me yet will I strive more earnestly to do the work He has for me, trying in my thought for others to forget my own great sorrow, realizing "the farewell is behind and the welcome before."

We might say "what a discouraging year," but we know out of all our troubles and losses God will, in some way, bring good, so we will trust and not be afraid.

Owing to the building of our home we were not able to travel much last year, so our efforts were confined to Kong Jo and the house.

We were not able to get a contractor for the money allowed us, so put the house up by day labor. This meant the work must have a constant oversight. We lived all summer in a little Korean house having two stoves with a fire between them for a cookstove, and our bedroom was so low that we could not stand up straight without endangering our heads, but we were happy with all the inconveniences, knowing we soon would have comfortable quarters.

Everything that went into the house was made on the place, even the bricks were burned there, and almost every piece of timber and brick went in under our supervision. Mr. Sharp rode for miles hunting timber, once being almost drowned in crossing a rapid flowing stream on his little horse "Dick." Sometimes he would come home drenched from the rains and bespattered with mud until one would hardly know the color of his clothes.

We cut most of the glass for the windows and set it all, did all the painting, oiling, and varnishing. In November we moved in and God let us enjoy our home together just four months; then He took my husband to that brighter home which He has these many years been preparing for him and left me more than ever to realize that "here we have no continuing city."

Almost all summer I had four classes a week with the women besides my Sunday School class.

On Friday afternoons we studied the stories of the Bible and had many good times together. After I had finished the Old Testament I reviewed them and then gave an oral examination. They all answered well with the exception of one woman who, when asked who Noah was, replied, "Abraham's wife."

Another woman said when studying about Jonah "I heard a sermon preached about him once but could not understand it, now I understand."

Let us pray that in the absence of a teacher they may not forget all they have learned.

My Sunday afternoon class was especially interesting. All summer we had good attendance. We always had prayer and testimony after I had tried to give them a little food for thought. We had many a blessed season together and the Lord refreshed our waiting souls.

In the fall when Mr. Sharp felt he

must be out looking after the numerous little groups, it was found necessary for me to remain at home to attend to the finishing up of the house, and to see that the men who were continually coming were supplied with books.

There was scarcely a day that we did not have some one inquiring the way of Life, and some days we had hardly a chance to get anything to eat.

Our home was of great interest to all. Sometimes we would have crowds to see the "wonderful house." It was very amusing to listen to them as they would go from one room to another. Some would say "Moksa you have nothing to go to heaven for," others "We are like pigs to live as we do, how clean everything is here," and again "Well if this is not enough to take your breath away." And so it showed us that they appreciated the difference between filth and cleanliness and also how meager was their conception of the glories and beauties of the heavenly land.

In February while Mr. Sharp was traveling over the newest of our work I went to hold a study class for the women in one of our large centers 100 li east of Kong Ju. Miss Miller had expected to hold this class but owing to sickness was unable to go.

We had a profitable five days together and I believe they were greatly strengthened.

A little boy who came to the church and learned about the loving Savior went home, told his father and mother, and tried to get them to believe. At first they were not inclined to listen, but finally said they would think about it. After I went there the mother came to the class and decided to follow Christ. The father also, through the earnestness of the child, made up his mind about this time. So the parents were brought to Christ through their little boy. "A little child shall lead them."

I was on my way from this class to hold another 140 H/south when Mr. Sharp sent for me saying he was ill and I had better go to Nolmi by way of Kong Ju. How little I thought that morning as I urged my steed on through the drizzling rain that in less than two weeks I should be left alone.

I found on arriving home my husband much sicker than he had indicated in his note, but did not think it so serious.

I sent early next morning for Dr. Scranton and then came days of praying, watching, and waiting. Once we despaired his life, then felt God had given him back to us, but it was only for a little season, for one week from that night his spirit took its flight and he was at rest. How sweet it must have seemed after the weary days of suffering. I know there must have been rejoicing in heaven as he entered to his reward.

After we had laid his form in a beautiful little spot overlooking the city, and near the place we had called "home," I came to Seoul for a change and rest. How gladly would I have stayed and gone on with my work, but it was not thought wise.

On April 8th, in company with Misses Miller and Marker, I returned for three weeks to pack up preparatory to going home. While there I assisted in a class which Miss Miller was holding for the women. One woman was made to see through Miss Miller's teaching, that she was sinning in keeping a little slave girl, so she brought the deeds to the church and publicly announced the child's freedom. I feel, if no more good was done through the class than that, it was a great deal.

We all greatly appreciated Miss Miller both in Kong Ju and Nolmi. Her love and earnestness won the hearts of all.

The last day of April I had to leave the place that has grown so dear to my heart, and especially so now that the one who

has been the sharer in all my joys and sorrows, pleasures and trials, is sleeping there until the last trump shall sound.

The Christians came with me across the river and there we stood and wept out our farewell. Oh! that the dear friends in the homeland could have seen that group of weeping Christians. I am sure their hearts would be stirred to send us help. Does nobody see, does nobody care for the great work God has given to us? Is there no one who will go into the great white field? Is there no one who will send? It is not for more souls we need pray, but that we may have teachers to guide those God has already given us. Let us awake to our privileges and press forward to the battle's front.

I wish we could take you for a trip over this great work that has been left without shepherd. I am sure we would hear voices saying "Here am I Lord, send me, send me." We are greatly in need of a ladies' home and two workers for Kong Ju. The work is immense and the burdens far too great for one to carry alone.

My Biblewomen are all doing good work. One has only been employed a short time. She is very faithful, never thinking of herself, but always of others, striving to tell the simple Gospel story to all who will listen. She said, as she came with me on my way to the station, "I thought I was going to travel with you this year, but you are going away and we are left alone." I am so glad they are not left alone, though they feel they are, for I know the loving Shepherd is watching over and will care for them.

Josephia has a group of about twenty villages to which she travels besides the work 100 H/northeast which is under her care. From her reports, and what Mr. Sharp saw when he was holding his quarterly conferences, she has done very satisfactory work. It has not been all smooth sailing, for last fall while travel-



ing she fell into the hands of robbers who took all her money, destroyed her books, and then beat her. Having no money with which to buy her rice, and being badly bruised from the beating, she was compelled to return home.

I have not visited her work for over a year. I was expecting to hold a class at her home in March, but owing to my dear husband's sudden illness and death have been unable to get there.

Josephine, the Kong Ju Biblewoman, has been doing double work, mornings teaching a day school and afternoons visiting the homes of the Christians, exhorting them to follow Christ more closely, and often entering the heathen homes trying to persuade them to join our ranks and fight for King Jesus. Since I have been away she has taken some of my work.

The day school has not been as large as I would wish to see it, though I am not discouraged, for I believe we will have a large school there yet. The average attendance now is only about twelve, but there are among them some of the dearest, brightest little girls I have seen in Korea. I hope we may soon have a regular day school teacher.

We have there a boys' school of over thirty five. Last fall and summer I taught them singing, and at the Christmas entertainment we were proud of them. Our school teacher, Yun Sung Yul, deserves a word of mention. Up to the time of Mr. Sharp's death he had charge of the school and the Kong Ju church, and was also obliged to meet all the men who came in from the surrounding country. His burdens have been far too great for one so young, but he has borne them cheerfully. One day before I came away we were talking about Mr. Sharp, and he said "I feel when I am preaching that he is standing right beside me, helping me;" and so perhaps by his spirit's presence he will help us more

than when he was among us in the flesh.

For the last few weeks I have taken the Wednesday morning meeting for Mrs. Scranton. I have been blessed in my efforts to help others and trust my Korean sisters have also received some blessing.

That the Lord will especially bless Cheung Chung province this year and send the right ones there to take up the work is my earnest prayer.

### Dentistry in Korea.

BY DR. D. S. HARN.

I believe I have the honor of being the first European resident dental surgeon in Korea and the first missionary dentist. The idea of coming to Korea as a missionary dental surgeon was suggested to me in 1904 while on my way to China. While in China it was my pleasure to visit several of our mission stations, where I also found there was great need for a missionary dentist. The regular fees for dental services were far beyond what the missionaries could pay. The result was that many had poor health, due in many instances to poor masticating organs. I became fully persuaded that there was a great work to be done in my profession among the missionaries, and in due time God opened the way for me to come to Korea.

My work during the past five months has not been alone confined to the dispensary. I have held clinics at the Severance Hospital, the Ewa School, the Church of England Orphanage, and assisted Dr. Wells at Pyeng Yang in several operations and Dr. Pollwell in medical work. Free clinics were held weekly at the dispensary and my work has been of a very interesting character.

From what I can learn there is not a native dental surgeon in all Korea. Think of a nation of twelve millions of people and not a dentist of their own nationali-

ty. The question has been asked time and again, Is it because the Koreans have such good teeth that there is no need for dentistry? No, not at all. It is true, the Koreans have good teeth, but all are not exempt from the destructive work of bacteria. Some so-called dental work is done, such as, that a man will extract a tooth from his wife or children by means of gas pliers. I have heard of a special cure which some of the Koreans have for toothache. We know that the Koreans use salt as a substitute for tooth powder. But salt alone, according to their theory will not cure toothache; so the necessary medicine is found in a dead rat. The rat is covered with salt, and when anyone suffers from toothache salt is taken from the rat and rubbed on the affected member.

We have young men in our church who, I believe, would make good dentists. I am in Korea to help worthy young men to obtain a profession. It is a thought for consideration as to the advisability of a dental course in connection with our educational work.

### Kangwha.

BY REV. M. M. CABLE.

The work here has made a healthy growth in numbers and spirituality. A great many came into the church just as the old empire was passing from Korean tutelage into the firm and avaricious grip of the island kingdom; their hope being to secure prestige, and in some cases foreign intervention against their enemies, and, failing to secure this, they have fallen away. Others, becoming disheartened over the political condition, have drifted from the church into a state of neglect and unconcern, and in some instances some are uniting themselves with societies which are being organized for the sole purpose of opposing the church. Those in the church who have successfully weathered the political storm have been

strengthened by the trying ordeal and are taking a greater interest in the church and matters pertaining to the spiritual kingdom. All this bespeaks a stronger and more rugged church.

During the year there has been a deeper interest manifest for study and church literature. I have put more Christian literature and scientific books in the hands of my people than at any previous time. The Class Leaders are now compelled to take up regular courses of study and pass examinations in the same. At first I met with considerable opposition in getting this plan into operation, but the people are beginning to understand that to be a Class Leader requires something more than merely assuming the name and appointment. The looking after this part of the work will necessarily have to be committed to the local preachers in charge of the circuits, as it should be. In the examinations of the Class Leaders this spring there were some interesting developments. One man not only understood what he had studied, but could repeat the Gospel of Luke, the book of Acts, and the second chapter of the Discipline.

The island of Kangwha is divided into two circuits with three large quarterly conferences. One circuit is in charge of the local preacher, Hong Seung-ha, and the other of Kim Kyeng-il. Both of these brethren have been loyal to the church during the past year, sometimes taking the part of the church and the missionary when all the rest were opposed to them. They have been in labors many and trials oft, and have proved themselves worthy of the confidence reposed in them.

The question of self-support has been agitated throughout the year, and, while not as much has been accomplished as I could have desired, a large gain has been made over the preceding year. The brethren have helped to pay the salaries

of both the local preachers. Two hundred and twenty-eight yen was collected for self-support, and the total collections over last year show a net gain of two hundred and thirty-eight yen. If we could supply the work with the grade of preachers the churches demand, their salaries would be forthcoming.

Two new church buildings have been erected during the year and others are now being contemplated. One building, which was erected just previous to the last quarterly conference, came up for consideration in the conference, when the question was asked, "How much money has been raised for church buildings and repairs?" The reply from the brethren of the church in question was "Moksa (pastor), no money has been raised, we just built the church." "But," said I, "how can you build a church without funds?" "Well, we had no money, so the brethren from the other churches came to our aid, some bringing wood, and straw for thatching, others rice, grain, etc., which were turned into the building one way or another until we had supplies enough to erect the building, and then they all united and put up the church; so that we actually constructed it without any money." It was with some little reasoning that I could persuade them that the church actually cost money.

### The Need at Kwangju.

BY REV. J. P. PRENTON.

The past nine months have been the busiest and best in the history of this station. The work in our South Chulla province has continued to grow by leaps and bounds, showing an increase of two fold over last year and four fold over the year preceding that, thus justifying the wisdom of opening Kwangju station. We have already reached a stage anticipated, when we are compelled to ignore inviting opportunities for planting the Gospel

in unoccupied districts, to say nothing of aggressive itinerating, and we tremble for the outcome unless help reaches us speedily. Since last Annual Meeting not one of our number has seen the other's district or work or been able to help in a single service or local class, all because we have all been overwhelmed with work especially assigned to us individually. On account of these conditions we again make a loud and imperative call for two evangelists and a single lady AT ONCE.

The local work has been very much hampered for lack of a house of worship till recently, when the native Christians procured a beautiful site and contributed about forty dollars towards the erection of the church. This has just been completed. It stands in the most desirable part of the city. On an adjoining lot we have put up a book and reception room, where we have on sale a good supply of Christian literature. In consequence, the prospects for a rapid development of the local work are bright.

Dr. Nolan has conducted the medical part of the work, and the happy results, both from an evangelistic and a medical standpoint, attest his skill and the importance of this valuable adjunct of missions. The local clinic was formally opened on the 20th of last November. At first the natives regarded it with dignified reserve; but only a very short time had elapsed before the doctor gained a place in their confidence. Then their skepticism began to disappear, and the number of attendants increased until finally the clinic was crowded, presenting a daily picture of faces upon which sorrow, disease, and physical anguish had chiseled their murderous imprint—the lame, blind, deformed, and in general a mass of humanity suffering from all manner of disease coming to a Christian dispensary to be healed. Their troubles were cared for to the limit of the facili-



ties, and with it all the evangelistic feature was emphasized, making the institution teach Christ and point sorrowing souls to the Great Physician.

The medical work has been interesting because of its being the pioneering effort in this section and its rapidly growing popularity. There is scarcely a hamlet within the distance of seventy miles that has not furnished its complement of diseased, and many patients have come from more distant points and from the many islands which nestle around the south of the peninsula—all of which furnishes additional reasons for optimism regarding the future.

The rapid development of the work in all three of our country circuits is almost beyond our fondest hopes of a few years ago. We cannot but thank God and rejoice for all that He is doing among this people, and lay upon the hearts of the home Christians the duty and privilege of sending us the reinforcements so sorely needed.

### **The Day Schools of Pyang Yang District.**

BY REV. J. Z. MOORE.

Our Christian day schools have made a marked increase during the year. This to me is one proof of the stability and genuineness of our work, for where true Christianity goes the school with its enlightenment and knowledge must follow. I consider the establishment of these day schools as only next in importance to that of the church itself. This is a field of amazing richness, the cultivation of which has only just begun. The children of today are the church of tomorrow, and to get these boys and girls is to already have the men and women. One of the saddest comments on our twenty years of work in Korea is our unpreparedness to meet the amazing opportunity that confronts us along this line.

The only ambition of the Korean of yesterday was to find the foot prints of his forefathers and place his own therein; but now he wants to make some prints of his own. The Korean of yesterday gave all his money, time, and devotion to his ancestors; today he has awakened to the fact that the dead must bury their dead, and that the devotion of the living must be given to life. One of the texts I have preached from that has been listened to with the most eager interest is "Forget your ancestors and remember your children."

So the door to the hearts and lives of the children is wide open to us. I do not hesitate to say that, if I had a trained Christian teacher for each church, we could have practically all the boys, both Christian and non-Christian, on my work in our schools. At Il Sang Ni there were village schools in two villages on either side of a hill. On top of that hill we had a church. Beside it we built a school and now have thirty-five boys, while the heathen schools on either side are practically out of existence. At Sam Wha we started a school in a three kan building. It was soon filled so full that they refused to admit more pupils. In that town was a heathen school, taught by a man educated in Seoul, and after our school started he went to the magistrate and demanded pupils for his school.

Into this field of great promise we must enter with more system and determination than we have heretofore. Our crying need is the training of teachers. We have many young men eager to fit themselves for such work.

### **No Need to Seek an Audience.**

BY REV. W. P. BULL.

Near the end of October I started for a month's trip into new territory. I had our cook along with me to look after the little donkey that was loaded down with my cot, bedding, and a month's supply

of food. I had my helper and the church's evangelist too as the preaching force, and a pack coolie, heavily loaded with books and tracts. We crossed over the river into Chung Cheng province and proceeded leisurely northward through the magistracies lying along the coast. We made only short stages, ten, twelve, and fifteen miles a day, preaching at the villages, inns, market places, and to individuals along the way. We made a special effort to follow up the markets, where we had large audiences and sold a good number of books. We made the magistracies our stopping places, and at each of these also we had good audiences. We found the country in a very ready condition and people everywhere who seemed simply waiting for an invitation to come into the church, and as never before ready to buy books and to listen to the preached Word. We found the country full of groups of unbelievers, meeting in the name of the V. M. C. A., and desiring to be officially connected with the church, but not to be Christians. We had also a larger number of enquirers to seek us than ever before. It was not necessary to go out to seek an audience. All that we had to do was to stay quietly in our rooms at the inns and we would have a constant succession of inquirers coming to us. We often could not get the rest we needed on account of the large number of inquirers. On one occasion, after we had put out the light and retired for the night, three young men of prominent families of the official class came to our room door and asked, if we were not asleep, that we would let them come in, for they had heard that we were there and had come from a neighboring village three miles away to inquire about the Gospel. We got up, made a light, and talked to them until quite late. They seemed much interested, and when they went away bought some books.

On this trip we reached Tang Jin, about one hundred miles directly north of Kusan. On our return trip we went further inland and came down through a different tier of counties.

On March first I left home for another round of the churches and visited a number of new groups for the first time. I was out for two weeks on this trip, and was greatly encouraged by finding a still greater increase in interest in the church. This was specially so among the higher class, and in many cases among the very highest. One group has been meeting in the home of an ex-member of the King's Cabinet, and a large number of prominent men of the official class have expressed an interest in the church. The prefect of Imchen county has attended church at Wang K'ol, and on his request and the request of a number of others living at the county seat, we have established a meeting place there. For want of a suitable room in which to meet, they have been meeting in one of the government buildings, but were planning to get a church building at once.

### Yun-Mot-Kol Church.

BY REV. W. D. BRYNOLDS.

Since Dr. Gale's departure on furlough I have had charge of his interesting, growing congregation—the largest in Seoul. The last Sabbath before leaving Dr. Gale baptized forty adults and several children. In order to get acquainted as soon as possible and promote sociability and "love of the brethren," I have hit upon the plan of inviting forty members of the congregation at a time to my house on Friday and Saturday evenings of every week. Each person's name is written in large characters on a strip of paper and pinned on his coat as he enters the room. In this way everybody knows at a glance who everybody

else is, and I am helped to unite faces and names—a difficult task in a congregation of between five and six hundred people. After greetings and desultory chat, I show the stereopticon miscellaneous views, followed by the Life of Christ. A piece of cake and a cup of tea for each and a half hour's friendly mixing up closes the evening. I have not only greatly enjoyed the occasions myself, but have reaped unlooked for results in the hearty appreciation and goodwill manifested in return.

The building used for worship has been enlarged several times, until it has reached its limit of expansion. An excellent lot for a new church has just been secured on a spur of the hill on which the new boys' school stands. Among the new members are several men of rank and means, so that we have good hopes of raising the necessary funds for the erection of a comfortable and commodious building.

### A Christian Concubine.

BY MRS. H. MILLER.

In February Mr. Miller and I spent a pleasant week with Mr. and Mrs. Sharp in Kongju teaching in their class for helpers. In all my country work I have never seen a group of women more wide awake and eager to learn than they were there. In the midst of such zeal and earnestness one comes across such problems as make you sick at heart, sometimes, not knowing how best to solve them. The very brightest woman in this group was the concubine of a petty official of the town. We were given their guest room during our stay in the town and had two or three calls from him, while I learned to know her pretty well. She is an earnest Christian, I believe, and was anxious to be baptized some time ago. So far as knowledge and works are

concerned, she was an acceptable candidate, but she had to be refused "the outward sign of that inward grace" for the sake of the church. She was bitterly disappointed and we must give her our sympathy in not being able to comprehend clearly as we see it, where the harm will come in. Would it not seem hard to some of us to be told that we could not be taken into church fellowship until death came into the home and took away a member of it? This poor young woman was told that until the older wife died and left her the legal one or she was left a widow she could not be admitted into the church unless she was willing to leave her husband, home, and children for Christ's sake.

### How the Time is Occupied.

BY MRS. E. H. MILLER.

Since the schools began this fall I have had a class in each school in geography, the class in the Girls' School coming four days in the week, and that in the Boys' School five days each week. As this was very elementary work, it did not require hard study; but as I had to prepare the work for each class, there being no text-book that could be used, it did require a great deal of time, and most of my study with my teacher was in preparation for my classes.

Thursday afternoon of each week I have met the catechumen women of the church and spent an hour drilling them in a simple catechism. It was very pleasant work, for several of the women were bright and interesting. These brightest and most interesting ones were received into the church a week ago, and though I am glad for them that they were able to pass the examination for baptism, yet I'm sorry to lose them from the class.



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### More and Yet More.

BY REV. C. M. KEARNS.

"The Acts of God in North Pyeong An Province" might well be the title of the fifth annual report of Syen Chyun station. Never has our work depended less on human agency or more on the power of God, and that power has been manifested in the almost doubling of our work. The absence of Mr. Whittemore and Mr. Ross throughout the year has thrown the bulk of the work on me and made adequate pastoral oversight impossible. Into this breach the Korean helpers have stepped, and it is due largely to their increased efficiency and to the absence of any special disturbing influence that we are able to report the most wonderful year in our history.

The enrollment in the local church is now 1435 and the average congregation about 1000, although five country groups were set off from the central church in February. Lack of accommodations has interfered with attendance and growth, but the new building is now under way. The laying of the corner stone and the fifth subscription to the building fund which followed were scenes not soon to be forgotten. Besides money subscriptions, men gave their watches, women gave their rings and ornaments, weeping because they had not more to give. Labor is being donated, and there is hardly a member but has made real sacrifice. The

total gifts from the Koreans now amount to Y2180 and the total cost of the building will be about Y5000.

As last year Dr. Sharrocks has been in charge of the men's Sunday School now enrolling 885, and Mrs. Kearns of the women's Sunday School enrolling 550. The ladies of the station each conduct several special classes for women per week. The church now takes the whole time of Elder Nyang, another helper having been put on for the country groups.

The great evangelistic movement which began about a year and a half ago has only gained strength as the months passed. A wonderful ingathering has been going on all over the province. Not a group but has grown, many have doubled, and eighteen strong new groups have been formed. Nor is this growth mere numbers only. The revival has meant a deepened spiritual life for the whole church. The helpers have been unable to meet the eager demand for Bible study classes; the amount of volunteer personal work cannot be estimated, but it is certain that the 3000 days reported last year were repeated many fold; the salaries of all helpers were increased and gifts for all purposes were spontaneous and abundant.

To sum up the year's growth briefly, our ten circuits have increased to thirteen, our 60 churches to 78, and the 6507 adherents reported last year have jumped to 11943, a gain of 83½%. There are 3121 baptized and 3020 catechumens on the roll. The number of adult baptisms for the year was 1164, catechumens received 2297. Of the 52 church buildings reported last year, 27 have been enlarged and 18 entirely new buildings were erected. Offerings increased from Y7830.63 to Y19542.46. For every dollar of Board funds used in native work the Korean church in our province gave this year \$8.01.

The following table shows the comparative growth since the station was opened, September, 1901:—

	Troops.	Communicants.	Baptized during year.	Catechumens.	Rec'd during year.	Adherents.
July 1902	44	677	265	1,340	626	3,449
July 1903	51	1,027	367	1,648	740	4,537
July 1904	57	1,253	310	1,792	516	5,119
July 1905	60	1,948	711	1,952	948	6,572
July 1906	75	3,121	1,164	3,020	2,297	11,943

Books are now sold from eight stores and by three travelling colporters. Total sales for the year were 44,008, including 3092 New Testaments (mostly Chinese) and 4048 hymn books. It has been impossible to supply the demand, and the scanty supply of Korean Testaments and hymn books has been a great misfortune. More than one third of our Christians have believed since the Testament went out of print and are now waiting anxiously for the long promised new edition.

The backbone of our work is the system of Chautauqua training classes. At present seven large district classes in as many centers are supplemented by local classes conducted by the helpers in each group. These classes combine the educational and conference features and train the Korean Christian in spiritual knowledge, church polity, and self government.

The Syen Chyen winter class, the largest so far ever held in Korea, enrolled 1,140 men in eight divisions. Our second largest class was at Eui Ju, enrolling about 500.

Like those for men, most of the women's classes are now too large to be handled by one person. Miss Chase and Miss Samuels have been together in six of the sixteen country classes. The largest of these enrolled 237. The Syen Chyen class was divided, the class for local women numbering 214 and that for country women 341. Altogether a total

of 2,602 women have been under foreign instruction this year.

A gradual improvement may be seen in the condition of women. They are eager for training and develop readily. In many places women's Sunday School classes are now taught by women instead of by men, as formerly. The opening of new girls' schools has led many to look forward to the teacher's profession.

There are now 45 boys' schools with 919 pupils and 11 girls' schools with 235 pupils in our province. All these are entirely supported by the Koreans.

Twenty-four young men from our province were in attendance at the Pyeng Yang Academy. An overwhelming demand for schools near at hand has arisen. In Eui Ju in response to strong pressure from the women, a four months session of advanced study for girls and women, enrolling about fifty students, was conducted by the local officers.

The movement for a men's academy in Eui Ju has now resulted in the gift of a building, suitable for about 100 students, and a present income, aside from tuitions, of ¥180.00 per month. A very competent Pyeng Yang graduate has been secured as native teacher and a summer session with thirty students is now in progress. A similar movement in Syen Chyen has produced pledges amounting to ¥60.00 per month. In both these places it is the strongly expressed hope of the Koreans that foreign superintendents be appointed by the Mission.

The educational problem has thus become acute with us and we feel strongly that both these schools which the Koreans so earnestly desire and are willing to support so liberally should be established and manned at once. This can be done at no cost to the Board save for salaries of missionaries, and both schools would be crowded with the flower of the young men of the church, if opened tomorrow.

Fourteen men from our territory attended the theological class in Pyeng Yang. Their circuits supported them liberally during the period of study. Eleven of them are already in active pastoral work in charge of circuits, and all give promise of great future usefulness in the ministry of the church.

### Clippings.

*Rev. W. D. Reynolds, Seoul:* The special union revival services held in Seoul for two weeks last winter, and in some

churches three or four weeks, brought great blessings to the churches. Two of the largest churches were filled to overflowing night after night, and great interest was manifested. The effort was made to arouse the Christians to a deeper, fuller realization of spiritual things, rather than to bring in a lot of heathen before the members themselves were warmed up. Many and remarkable were the testimonies, confessions, and prayers of those whose hearts the Spirit touched, and when opportunity was given to profess faith numbers responded every night, most of them people who had known the facts of Christian doctrine a long time, but had never been converted. The number of these new converts was estimated at over four hundred, a wonderful work of grace for a hardened, heathen capital.

*Miss E. E. Kestler, Kunsan:* The first two weeks spent on the language were very encouraging, as I had learned to read, memorized a prayer, and felt that I was getting along beautifully. I even wondered why so many were expressing their sympathy for me in learning the language. But I did not have to wait long before learning why, for I had begun the study of the terrible verbs with all their confusing endings and forms. And now I am wondering, will I ever be able to learn what I at first thought was going to be so easy.

*Rev. A. L. Becker, Pyeung Yang:* The moral and spiritual influence is very strong, because there are no students at present in the Academy who are not Christians. The student prayer meetings are certainly the best testimony meetings that I ever attended in Korea. The students have developed a tender conscience. During the year several have come to me with tears in their eyes and confessed to having done wrong in some way. I can see a distinct spiritual advancement in nearly all our boys.

*Rev. C. D. Morris, Yang Pyen:* A woman who lives in a village in Oonsan county had two slaves, mother and daughter, who, according to Korean law, were her chattels, to do as she pleased with. Although, after becoming a Christian, she was offered three hundred yen for the girl, she refused to sell her, but gave her her freedom, and later when she was married sent her away with gifts as if she had been her own daughter. The girl's mother was also given her freedom, but prefers to live with her former owner.

*Rev. L. B. Tate, Chun-ju:* The book selling has been quite good, we having sold from 8,000 to 10,000 tracts and portions of Scriptures in a year's time, besides giving away as many sheet tracts. I have also sold several hundred hymn-books. These tracts and Scriptures have been disposed of by myself, my helpers, or those I have recognized as leaders at various points. I could have sold many more by letting irresponsible parties have them to sell.

*Rev. W. D. Reynolds, Seoul:* Dr. Underwood's sickness and Dr. Gale's absence, by releasing me from the duty of attendance at sessions of the Board of Bible Translators, have made it possible for me to assist in the largest training class ever held in Seoul and to teach for a month in the embryonic Theological Seminary at Pyeung Yang. My subjects in the latter were Anthropology, Exegesis of John's Gospel, and rapid review of Joshua, Judges, Ruth, I. and II. Samuel. Football, introduced by Mr. Junkin, immediately bounded into great favor, and kept the students physically and mentally fit. The chief feature of the spring Field Day sports, witnessed by thousands of enthusiastic spectators, was the football match between the Academy and Theologues. So stubbornly was it contested, that neither side was able to



secure a goal. It was a pleasure to know and a privilege to teach the seven Seniors, fourteen Middlers, and twenty-nine Juniors who compose the school.

*Rev. W. M. Jenkin, Chunju:* The son of the man whom Dr. Forsythe was visiting when so frightfully wounded by the robber band seems to be soundly converted. He preaches to everybody and has had a good deal of abuse to bear, both from Koreans and Japanese. Japanese policemen have objected to his preaching on the streets, while at the same time a Japanese gambler is allowed to draw as large a crowd as he desires and to fleece the people.

The incoming Japanese are making our work much harder. They assist natives to oppress other natives, beat our helpers sometimes, introduce bad whiskey sold by worse women, and are thus adding to the iniquity of the natives, that has ever been sufficient. They would make Corinth still more Corinthian.

*Rev. C. D. Morris, Yang Pyon:* The reason for the outbreak of persecution at Sin Chang was the acceptance from the magistrate of an old dilapidated government building, to be used for a school. After the Christians had spent about one hundred and seventy yen in repairs and practically made it a new building, the heathen arose in a mob and demanded it back. Our people, wishing to avoid trouble, suffered the loss of all the money they had spent in repairs, and agreed to have nothing more to do with the building. But the mob were not content, and not only demanded the cost of the food for the hundreds who gathered, but later destroyed the home of one of our members. Much litigation followed, and at last settlement has been made by the leaders of the mob making part compensation for the property destroyed and agreeing to refund what they had forcibly taken from our people. The

heathen have turned the old building into a devil house, and it is a sore trial to our congregation to have a building that they have practically made new used for such a purpose.

*Rev. W. B. Harrison, Kunsan:* In listening to the testimonies of candidates for seasonal examination I have often thought of those who ask "if the Koreans have real Christian experiences?" and the wish arises that they were present to hear for themselves. Verily the contest with Satan is real and fierce, even tragic.)

### A Great Scholar.

BY REV. C. E. DUMING.

Of what noted person do you think I am writing? It is not of a doctor or professor or bishop, but of a little girl five years old. She is not born in a rich home in a refined and civilized land, but is the daughter of a native worker in the heathen land of Korea. Her mother went to heaven about six months ago, and frequently this little girl has been heard to say to herself "O mother, why didn't you take me with you to heaven?" Perhaps this loss has made her more sober and studious than other little girls of her age. She loves to read her native language and sings many gospel songs well. She is studying Chinese characters and sometimes learns as many as seven in one day. She is a sweet little girl, and some time God will take her to be at home with Him and her mother. But before God calls her we hope she will have lived a long and useful life and be an inspiration to many who live under much more favorable circumstances.

### The Clocke Class for Blind Girls.

BY DR. ROBERTA S. HALL.

When our Pyeng Yang Day School was built, Mrs. Clocke of New York city,

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whose blind brother makes her kin to all blind, gave sufficient to build a class room for Korean blind girls, and has ever since contributed yearly to the support of the class.

O Pong-nai, the first Korean girl to be taught to read with her fingers, is grown to womanhood now. She has made fine progress in Old Testament history, geography, and music during the year, though much of her time is spent in teaching the younger children how to read and write, and with the industrial work.

One of the new pupils is the daughter of a Christian woman in Whang Hai Do, a poor widow whose native friends are helping her out. This girl has a most patient and lovable disposition and has already made good progress in learning to read and knit. The other new boarder is from a village some 20 *li* away, and she has already been the means used of God for the conversion of her father and mother, who frequently walk the 20 *li* (7 miles) to attend church in Pyeng Yang. They are so anxious to have a Christian teacher visit their village to help them interest others, and I have arranged for Susan and Eunice to visit them this summer. Thus far, with the exception of one case only, our blind girls have been instrumental in leading their families to Christ.

There is such a change in Wae Sang-nai's home; her mother keeps herself and children clean and neat now; her father is much improved, more industrious, and last autumn gave up his drink habit for a long period. Since Rachel has moved into the city our Wae Sang cottage meeting is held in their home.

We have had a class of seven blind girls this year—three of whom live at their homes in the city, attending the school as day-pupils, and the four from a distance live in the Edith Margaret, going home for the summer vacation. Wae

Sang-nai, who next to Pong-nai has been longest with us, is of use in teaching the in-patients to commit Bible verses, and I have taught her to give massage. They all sweep floors, clean clam-shells for dispensing ointments, and do many other chores about the hospital. When we have baby in-patients there is nothing they like better than to help nurse them. I don't know but that we might even hope to have a trained nurse from the Blind Class some day!

In the industrial department the girls have knit many pairs of wristlets, mittens, and bed-room slippers, and have made a number of rings and pretty portiere, all of which find a ready sale. A great deal more could be accomplished if I but had more help.

I have found time to do very little teaching myself this year, and must thank Miss Robbins and her day-school teachers for helping me out; also especially Bessie Kim, who has most faithfully and successfully taught geography and instrumental music to Pong-nai and Wae Sang-nai and vocal music to the whole class. She and Dr. Pak translated one of Fanny Crosby's Christmas carols for the girls, which they played and sang with good effect at the church Christmas entertainment. A Korean man present was so pleased that he gave Pastor Yi quite a little sum of money to divide among the girls. At the memorial birthday party held annually for Korean girls of Edith Margaret's age the blind girls filled up the greater part of the program and among other hymns played and sang very sweetly "Safe in the arms of Jesus," another of Fanny Crosby's, translated for them by Dr. Pak and Bessie. At the funeral of one of the school girls they again sang this hymn. Last summer, I read to them the life of Fanny Crosby and they were so pleased and interested to learn about her.

Our object to make the blind girls of

Korea happy, useful members of Christian home circles instead of vile sorceresses, is being surely, if slowly, accomplished.

### Korean Decadence.

BY REV. W. A. MORLEY.

We read constantly articles written by uninformed writers who declare that Korea is a decadent nation. While I was at home on furlough in America the idea was constantly repeated. "There is hope" they say "only as the Koreans are compelled to obey the behest of another." Is this true? Let us institute a comparison.

The Korean church on the Pyeng Yang district is self-supporting and is doing missionary work. Outside the support of the missionary and his immediate helpers and an occasional subsidization of a day school with a few yen, the Korean church pays its own bills, its pastor's salary, builds its own schools and churches.

I have been for fourteen years a member of the Wyoming Conference, which occupies some of the thriftiest parts of the states of New York and Pennsylvania. On two districts of that conference there is a total of 64 charges. The Pyeng Yang city church during the past year contributed for all purposes, exclusive of large subscriptions for our future school building, yen 1915.43 in actual cash, which is equal to or more than was contributed for all purposes of 46 charges of those two districts, and only 18 charges gave more. In other words, the Pyeng Yang church has contributed for the support of the Gospel an amount in cash equal to the salary of a pastor, benevolent collections, and running expenses of the church of about seventy per cent of the churches in these two districts of the Wyoming Conference, with the difference that a laborer's

wages in Pennsylvania and New York are two dollars a day, and in Korea twenty-five cents a day. In the great majority of cases our people are very poor.

The world lauds the American people for their readiness to give their money to help philanthropic causes. We boast of it as a mark of civilization. But I stand ready with this and other facts to challenge any people, whether white, brown, yellow, or black, to show a better record than the Korean.

Some time ago the members of the Pyeng Yang church determined to make a canvas of the city to determine who were Christian and who might be added to that number. They did not pause in their work till the whole city, every house and every individual, had received an exhortation and an invitation. These several facts prove that in perseverance, self-denial, intelligent activity, and Christian fervor they are second to none.

The real spirit of Korean manhood is rapidly coming to the surface. The new spirit, almost startling in its vigor, is rapidly spreading to the non-Christian communities. With the latter it is a realization that there are great things in store for Korea, if she will secure them. With the Christians, they have learned the two great requisites for bearing responsibility—obedience and self-reliance. It means that the character of the Christian church is keeping pace with the increase in numbers.

### Education at Chunju.

BY REV. W. M. JUNKIN.

We have had ups and downs in the school at Chunju this year, principally *downs*. Thirty scholars have been enrolled, half of whom have studied regularly. During the year we got hold of some promising boys from the city, sons



of adherents and of occasional attendants at church. But the Il Chin society sent to Japan, got a good teacher, and soon swept the field. Their school is so much better than ours that we could not say anything when the boys left us.

Dr. Moffett said to me recently "I have taken the liberty to advise your Secretary that he should send a college man out to get ready for school work in Chunju. I think your mission will make a mistake if you postpone this matter."

At present we are giving a primary course in Scripture, arithmetic, geography (secular and sacred), native and Chinese language studies. There is no possibility of other members of the station, with all their country work, assisting the school. The missionary in charge of the city work, with some country work to look after and occasionally a month or six weeks absence at theological classes, cannot do enough regular teaching to amount to much. So, unless some change is made, we cannot count on ever having a satisfactory school at Chunju, but can be sure that the majority of our boys will grow up with a smattering of knowledge that will put them at a great disadvantage, should they want to study medicine or for the ministry.

As instructed by the mission, I spent the month of April in Pyeng Yang, teaching Apostolic History to two classes and Church Discipline and Forms of Worship to another. There are fifty bright fellows in the budding Seminary, seven of whom will be licensed next fall and fourteen two years later. Our mission have only four students present, and should present the matter to others of our helpers. The majority of the students are helpers and of course it inconveniences the missionary to have them absent for three months; but they'll do much better work the other nine. Most, I think all of our helpers, are much in the fix of the missionaries, who have

preached out and need to go off somewhere and search something new out of the Old Story.

### The Animal in the Cage.

BY MR. C. D. MORRIS.

We could not stay long in any one place, as we had 350 miles to travel, so we tried to have a service or two and then pass on to the next Christians. After three days of travel, in a folded up position in my Korean chair, we neared Hui Chyun late in the evening. Mr. Morris fastened the curtains of my chair down tight, and I entered the village in a way no different from any Korean traveler; but, since the chair followed Mr. Morris, they knew that it must belong to him, and a curious crowd followed us into the church yard. I sat still in my chair until curtains were hung over all the doors of the room, and then I stepped out and into the closed room. What a silence fell on that crowd as they beheld for an instant the strange wonderful sight of a foreign lady. Oh, that that silence had continued! I thought we should never get any supper. The doors were sliding doors and as fast as we could get them shut, they were pulled open, or holes punched in them, through which black eyes peered. Up would go the curtain here and, before we could get it down again, open would go another door, and before this was shut, up would go another curtain with a dozen or more curious faces gazing in, so it was a most lively struggle until we could get something to eat.

We told them to go into the church and they could see me in service, but curiosity could not wait. As quickly as possible, I took my place in the women's room of the church, which was soon packed with women full of their heathen curiosity. There was not one Christian woman there. Never was I more alone

than at that moment, with all those curious, wondering eyes turned with a steady gaze upon me. They did not hear a word of the evening service; just simply sat and drank in to their heart's content this the first sight they had ever seen of anything beyond heathen filth and violence. We had to put the lights out and retire in the dark to retire at all.

At the break of day they began to come—news spreads even faster in heathendom than in civilized lands. Those who had seen were anxious to see more, and they brought with them all their friends. The lady of the house seemed to take pride in the attraction she had to offer and did her part toward bringing in the multitudes. Finally, I made one of the greatest mistakes of my life by saying they might come in. Mr. Morris went out and they came in. The room filled and emptied, only to fill again, again, and again. For three hours I was questioned as no one can imagine who has not been questioned by heathen, and was handled from head to foot. I tried to talk to them of Christianity, but my remarks were not half so interesting as myself, and were only answered by more curious questions. They had never seen white skin, blue eyes, light hair, or anything else that was not Korean. My hair must be white with age; I had never been in the sunlight, had never done anything; my shoes and belt certainly must hurt. Did all Americans look like me? etc., etc. It would not do to soil my lips with many of the questions they asked. Just remember who they were; heathen women, of no name, unable to read, knowing absolutely nothing but heathen womanhood and heathen motherhood. Heui Chyun gave me a horror of gazing black eyes which I fear I shall never recover from. After three hours of the hardest experience I ever had, I fled away, more tired than

I can tell, not to see this distressing city again until we went in March with Miss Estey. Then, again, we suffered a while and fled. As we left this city and swung out into the country road, I lay back in my chair and gasped for breath. If it had done any good for Him, I was glad to have done it, but I felt that Heui Chyun would have to wait awhile before I attempted it again.

As, a day or so later, we neared the village of So Moo, I wondered what awaited me. All along the road we had been playing the animal-in-the-cave act and I was rather tired of it, but there were Christian women in So Moo and I had hope. As we came along beside the river, we saw them coming out to meet us. I noted that there was no look of curiosity on their faces, only one of great joy and welcome. I felt as though I were coming home after a struggle in the cold world. "Oh," they said, "you have suffered much to come to us. We are so grateful that you have come. We have wanted a teacher so much and now, that in God's grace you have come, we are so grateful to Him." They did everything in their power to make us comfortable and to show how truly glad they were. Not one curious question was asked: not a finger was touched to my dress in curiosity. What made them so different from the Heui Chyun women? They live even farther away from the world; they, too, are ignorant; they could not read; they knew nothing of the outside world's customs and habits. But to them I was not a strange, foreign woman, but a teacher come to tell them more of the good news they had only just heard. They thought not so much of me as of what I represented, and, oh, it was wonderful and sweet to see the power that the knowledge of a God and Savior has on human beings. All they knew was: God lives, Jesus died for us, and now the Lady has come to teach us,

and they were so glad and happy. The knowledge of one fact had changed their characters, interests, and actions and had made them indeed, new creatures.

Another memorable day was our second trip to this place—Hem-Chyun. There is doubt if Barnum's circus ever caused the excitement at home that we did in that city. Miss Estey had the evening service on the night of our arrival—a large crowd, but not as attentive as we might wish, greeted us. What was the good of listening when they could see such a strange and wonderfully clothed being as the speaker? We stayed in Hem Chyun until the next afternoon when, believing that "He who fights and runs away will live to fight another day," we ladies, like two veritable Jonas, fled from the crowd and took to the mountains, where in a quiet little church, we spent a pleasant and profitable Sunday.

Many, many interesting incidents might be told of our experiences during the year, and of those who have become Christians. One woman up in So Moo has passed through endless persecutions because she believed, and finally her people threatened to break her limbs so that she could not travel to church. She bravely continued in her belief however, in spite of all their threats, and little by little others believed and, Christianity becoming a more common thing, she was finally let alone and is indeed a happy and faithful woman. On the morning Miss Estey left Too Mo Koi after that wonderful class there, she went with Mr. Kim to help destroy the devil worshipping things of an old woman who had finally decided to believe. She says "I could not but think as I saw the motley array of old rags, cloths, dishes, etc., which had formerly been used for worship, but were now consigned to the flames, that even Satan himself ought to rejoice over such a house cleaning."

## Back at Ewa Haktang.

BY MISS J. O. FAIRB.

When I reached Korea last December I realized I was facing conditions that had never before confronted us. The treaty with Japan had but recently been signed, and as I came again among a people whom I had learned to love and trust I found my first ministry was to be that of consolation. That the people were crushed and heart broken none can deny, but with the death came a new life, a real awakening, and I feel from the depth of my heart the Koreans will yet show the nations of the earth that they are worthy of consideration.

The first day I took my classes, soon after my return, the Eunmun teacher asked me to excuse my three o'clock class if they were a few minutes late, as they had a matter about which they were praying. After a few days I enquired of the girls what it was for which they prayed each day and they replied "We are praying for our country." Every day at the same time lessons stop and they spend a few moments in earnest prayer for their country. After the New Year's vacation, when one of the girls was telling me of the victories she had in her heart life and home life during her stay in a practically heathen home, she told me how they had allowed her to have prayer each day, and how at noon they had gathered together while she prayed for the country. We who know that God hears and answers prayer cannot but believe that He will hear the cry of this people as they humble their hearts before Him.

The great longing of the people now is for an education. I have not only realized this as I have come in contact with the people outside, but I have felt it in the school, and especially in my own class room. I have not felt that I was carrying a load each day as I have



taught my classes, but rather that we were working together, and they have kept pace with me in all I have been trying to do for them. An old Ewa student said to me only a few days ago "When I was in school we did not realize as the girls do now what a privilege it is to be able to study."

Six of the girls have been acting as pupil teachers and under the careful oversight of Mrs. Cho, our Eumun teacher, have done very satisfactory work. Miss Lewis has greatly helped the school by the time given and patience shown in her care for the industrial department. Our crying need is for suitable text books, and I am hoping Miss Frey and I may be able to give some time to translation work during the coming year.

That our Koreans are not only ready to take on, in order that they may become like other nations, but that they are willing to give up some of the old customs was manifest when one of our older girls was married last winter. As we have seen the tears roll down their cheeks when their hair and eyebrows were pulled out the day before the wedding we have rebelled in our hearts, and then when we have seen their faces painted so white that we could scarcely recognize them, and the red spots painted upon their forehead, cheeks, and lips, which reminded us of the circus clown, it has sometime been hard not to remonstrate; but when the women would exclaim in abated breath "How beautiful, how very beautiful!" we tried hard to think it was the Korean idea of orange blossoms and white veils. I hardly think I would have dared suggest a change in the wedding of this special bride, as she has a mother who would likely have something to say, had it not been for the groom, who had been a student in Japan for some years and so

had some ideas of his own. When he came and suggested that the amount of false hair, usually worn by a bride, be left off, as he did not like the looks of it, I ventured to suggest that it would be very good to dispense with the paint and powder too, as I disliked that. He heartily agreed to this and added another suggestion, to which I added some more, and by the time we had finished there was nothing left of the customs of centuries. It is not easy to talk with a prospective bride about her wedding, as that is a subject in which she is supposed to have no interest, but I called Della to me and told her of my talk with the young man and of his desire and of mine and asked her if she would be willing to give up the old custom. She replied immediately "Have it according to your heart." Of course when it became known among the Koreans that a girl was to be married in this way there was very much talk, so much was said that on the day of the wedding the groom came and said that he was willing to go back to the old way if we thought best, but the bride did not see any reason for changing the plans. It was a church wedding and many came, and even those who had talked the most pronounced it one of the very prettiest weddings they had ever seen.

In closing this report I want to just mention the thing which has given me the greatest joy in these months of service since my return, and that is the real life in the Spirit which I have seen in the girls. I do not mean that they have all yielded their lives entirely to the Master, but that they are all learning of Him I feel very confident. I have known of some of the heart struggles, I have seen some of the victories, and I praise Him for the privilege of helping some of His little ones.

可認便郵種三第日八月七年八十三治明

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No. 10

**The John D. Wells Training  
School.**

BY REV. E. H. MILLER.

We present herewith a picture of the new building of the John D. Wells Training School for Christian workers, a

death he drafted a letter of greeting to his beloved fellow workers in Korea, rejoicing with us in the twentieth anniversary then being planned for. This letter and the close regard he had for the field opened to missionary effort in his inaugural year led to friends and relatives choosing Korea as the location



memorial to the late President of the Board of Foreign Missions of the Presbyterian Church in the U. S. A. Dr. Wells was for nearly fifty years a member of that Board and for nearly twenty its presiding officer, zealous even up to his eighty-eighth year for the Lord's work in the far off lands. Not long before his

for a memorial to his long activity for missions.

The new building, a two story brick, fifty-two by thirty-five feet in main dimensions, sits upon a slightly hill in the eastern part of the city. We call it Missionary Ridge, for on it, stretching along to the north from near the main street,

are located seven of the missionary homes in Seoul. With two schools, the Training School and a Girls' Boarding School, and the local church work, the light that cannot be hid is sending forth its rays into a portion, at least, of this dark metropolis, shining into sin cursed hearts and making over lives into the image of the Sinless One.

The past year the Boys' School work of Seoul Station of the Presbyterian Mission has been conducted in union with similar work conducted heretofore by the two Methodist Missions. On the invitation of the M. E. Mission the Union School used the Pal Chai School property at Chung Dong in the western part of the city, and the results of that united work so far justified our hopes that the plan is to be continued for the coming year in the new building.

Last year's attendance averaged considerably over a hundred, at one time a hundred and thirty attending regularly, somewhat crowding the accommodations. The new building however, seating over three hundred in the chapel by throwing open two class rooms and making the whole upper floor one, with a hundred and twenty desk seatings in the four rooms on the first floor, seems to give promise of adequate accommodation for a few years at least, and its slightly location in the more residential part of the city where there is abundance of open ground and good air blowing over the palace and temple grounds, add greatly to its advantages for school work. In the city, yet not among the disturbing elements of either politics or business, near enough to the centre to make available lecture privileges and the advantages of a large church work, yet in the quiet of a suburb, it seems to attain to that mean so desirable in the location of a school for boys and young men who are being trained for the work of the church of Christ in Korea.

## Motives For Seeking Christ.

BY REV. C. E. SWARP.

The revival has been felt widely outside of the church itself. Outside of the church there has been a widespread interest in Christianity. In Whang Hai Do three phases are plainly discernible. Among many who have been turning to Christianity the principal motive has been a desire for protection and power. Owing to the uncertainties of the times people have been banding together for mutual help. Societies almost without number have sprung up, all political in their aims. An occurrence at Taitan illustrates the motive which lies behind much of the interest in Christianity at the present time. A number of people went to a prominent man in the village, an excommunicated member of the church, and said "There are a good many societies being organized; there is the Il Chin society and this society and that society and the other, and we think it will be to our advantage to join one of them. You are an educated man and know more about these things than we do, and we would like your advice as to which one we would better join." These men were simply after the protection which comes from union. The reply that they received was that there was only one society that amounted to anything, and that was the Christian church.

Another motive that is moving many at the present time is more refined than the above. Many are realizing the failure of the ancient civilization of their fathers in the stress of the twentieth century. They see that the nations styled Christian are the ones that today possess the highest civilization and culture, and, turning from the old, they are now seeking the new. But with many of these Christianity means a kind of civilization only. They do not distinguish between Christianity itself and



some of its results. These people are calling for schools and western learning and western culture. Many of them do not know what spiritual hunger is, and when the spiritual nature of Christianity is explained to them they turn from it.

But there is also a third phase of this turning to Christianity at the present time. There does exist a real soul hunger and there is a real work of God's Spirit in the hearts of many. An incident will illustrate this. Many years ago a man of considerable education from a Korean point of view was received as a catechumen, but never showed very much interest in the church or in Christianity in its spiritual aspects. This last spring he came before the session for examination for baptism. He said that he had been a catechumen for many years, but that he had never been a real Christian; but that this last winter he had experienced a great change, and now everything seemed different to him. He had formerly studied the Bible, but now it was a new book to him. Everything seemed different, and he had become a changed man. This man is now the leading spirit in a very promising new group. In the examinations which I conducted in the spring it was very evident that during the winter, especially in January and February, a deep and real work of the Holy Spirit was experienced in many parts of the field.

### A Wonderful Week.

BY MISS M. R. HILLMAN.

The first of November we were privileged to have Dr. Hirdie with us in three daily revival services for nearly a week. We had gone with the Bible woman into the homes several weeks previous to his coming, telling the women of the proposed services and urging them to so arrange their work as to make church-going the business for a week.

What a wonderful week that was!

Though having attended many blessed revival services at home, we had never before seen such intense conviction of sin, such marked manifestation of the Spirit's presence and power, and such direct answer to prayer. Our faithful Bible woman, convulsed with emotion, sobbed out her confession of jealousy and lack of love. Her anguish of conviction was soon transformed into the peace which passeth understanding, and her life has borne the fruits of the Spirit since that time. Another wonderful instance of God's power to save was manifested in the case of a poor widow, whom we verily thought a member of our Gideon's band. No night was too dark, and no weather too stormy to hinder her attendance, and she always participated in the services either by prayer or by word of testimony, yet always in her public prayer she was pleading that the sin of her life be put far from her. During the services she arose and made what must have been for her a most humiliating confession, and since that time her development into a most aggressive Christian worker has been truly marvellous. Not many weeks later she came, saying she felt she must tell others of this wonderful power which the indwelling Spirit gives for victory over sin. Since that time she has visited the churches of Nam Yang, those of Poo Pyong and Kang Wha and adjoining islands: all this without even a cent from us to defray her expenses. Her reports on returning were full of joy and that she was a blessing to the churches she visited was proven by the testimony of the various churches and the urgent request that she be sent to them again as a regular Bible woman. From time to time during the year the young women of the Epworth League have gone out to neighboring places to hold services with the women. Recently the young women and young men have united in our Epworth League, leading alternately.

## The Alexander Sampson Rest House.

BY REV. H. E. SLAIR.

To the Toronto Ladies Prayer Circle.

Dear Friends:

I have just recently returned from a trip to Kang Kai, and, as I had the pleasure of spending a very delightful rest period in the Alexander Sampson Rest House, which your gifts have provided for our use, I feel that it is nothing but fitting that I write you concerning the growth of the work in and about Kang Kai.

Mr. Bernheisel of Pyeng Yang and I went together on our trip, spending a month on the way, visiting the churches as we went. Everywhere we were met with a heart gladdening welcome. We had been compelled to put up in all kinds of Korean mud huts and to climb many high mountain passes and walk many long miles before the walls of Kang Kai appeared around the bend of the river to the east of us. It was a fine day and our spirits good and we went into the city with glad hearts. Our arrival was soon proclaimed, and before we had gotten far inside the walls our Christian friends came streaming out of every lane and across all vacant lots to meet us. We had entered a side gate so as to avoid the worst crowd, but the Christians were crowd enough to make us feel embarrassed upon entering a strange city for the first time.

We found the Rest House all in order and heated up in expectancy. The clean yard and cleanly papered walls and ceilings and the new mats on the floors and the beautiful location of the house made it seem like a paradise to us after our weary experiences in dirty hovels. The house is a genuine Korean tile house, but one of the best I have seen in Korea. It has large, airy rooms, for Korean rooms, and four or five times as big as the average house.

There are some very interesting facts connected with the man of whom the house was bought. His name is Kim Tai Jang. Tai Jang means "Great Commander," and it seems he somewhat deserves the title. For many years the King has honored him with important offices. He has been the magistrate in all the large magistracies of our province. He has been commander of all the military defences of the north. When the Russian soldiers first came into Korea at the beginning of the war this man was in charge of the garrison at Kang Kai. The Koreans there are a strong, brave set of men, and the whole city turned out to follow this man's lead in keeping the Russians from entering the gates. So successful was their defence that, after a short attack and repulse, the Russians gave up the attempt and marched on past the city. A few months later the commander gave up his post and retired to private life, moving down south here to a country home in one of the quiet mountain valleys of Wi Ju county. It was just after that that your gift enabled us to think of buying a house in Kang Kai. When the time came the house this general had left in the hands of an agent was the house purchased. It is probably the best house in the city, and we are glad the former owner was a man worth honoring.

The best fact about this general is that since coming down to Wi Ju to live he has become a strong Christian. Immediately he commenced making a thorough business of his profession. Rumors came to us of his decision. Then he came down to Syes Chyen to attend the Bible class. It was good to see a great man join in as one with these farmers and mechanics. After his return home came more rumors that his was a true conversion. He was preaching; had taken his mule and ridden up and down his valley to urge his friends and neighbors to give

up their foolish superstitions and believe in Christ. That was only six or eight months ago, and now that little valley has a church building and some two hundred believers regularly worshipping God every Sabbath day. The Holy Spirit uses noble Koreans as well as the noble of other races in accomplishing the coming of His Kingdom.

But I wish to tell you more of Kang Kai, that beautiful city so far away, as it seems to me now as I write of it. I never saw so beautiful a place. All the natural beauties I had ever imagined seeing in paradise are there. No golden streets: far from it, they are filthy, dirty as are all Korean streets. But those wonderful mountains and valleys and nooks and forests and sparkling waters! It is impossible to describe them. To the northwest is a mountainside, every inch of which, as we saw it from the city, looked like some dreamland country. The trees were in the right places to soften the ragged rocks of the precipices, and the fields on the mountain sides looked clean and distinct against the various shades of green. To the south stretches a great open sweep of a valley, like the hollow of a great wave, dotted with valleys and groves. The big river, Dong Nai Kang, as it is called, comes toward the city from almost due south, turns at the foot of the precipice on top of which the city is built, and flows due west toward the Yalu. At the west corner of the city it is joined by another large stream which forms the line of the northwest wall of the city. To the north the city rises gradually up to a beautiful grove, the constant delight of all the children and pleasure seekers of the region. Sorry to say, it is also the retreat of evil women and their companions, of whom there are more in those distant sections of the province than here in the southern end.

The Alexander Sampson Rest House

is close to the southern city wall and directly above the great precipice, its back to the city wall and river, and facing the city and the grove, which makes a beautiful background. The church is to the east across a ravine from the Rest House. Here some ten thousand of the brightest, strongest Koreans I have met live and do a thriving business.

The church has had a rapid growth since Lee, the present leader, began to believe in 1901. Since then the increase has been nearly one hundred per cent yearly. Now there are about four hundred Christians inside the city walls and nearly one thousand in the district. We admitted a group of the finest Korean gentlemen I have ever met to the catechumenate there this spring, big business men with fine education and the best of mental culture. It is a great pleasure to come in touch with such men, and, though they are totally different from our western men, they are true men, sincere and perfectly gentlemanly. I am sending you a list of the people, as we used it in examining those who applied for admission to the catechumenate. Think of all that list means, wasted lives for many years for some, saved in early childhood for others. Think of the heathen shrines deserted and the sacred tablets burned. Think of the Korean Christians, Bibles with them, telling the good news always. Think of the wonderings, fears, dawns of the consciousness of sin, repentances, findings of the Savior and forgiveness, the cleansed lives, the happy lives, think of all this little step means, and then don't forget to rejoice and pray for them.

### Yong Pyon City. An Appeal.

BY REV. C. D. MORRIS.

It will be difficult for many people to believe that there is a city only two hundred and thirty  $\frac{1}{2}$  north of Pyeng Yang that is about as conservative and



indifferent to the world at large as Pyeng Yang was before the Japanese-Chinese war. It is true that there come some changes incidental to the new order of things, but, for all that, Yeung Pyen has not really opened up to anything new and lies content in her historical seclusiveness. Many of the people live and die without scarcely ever being outside the walls. Young men are here who have never seen An-ju, which is only sixty *li* away, and a few days ago an enterprising young blacksmith told me that he had never been as far as the village of Su-morn, which lies thirty five *li* away on the An-ju road. Old families are here who have great pride in their ancestry and who are content that the past should not be disturbed by the coming of the new. Little is heard of the outside world. A few have heard of the great Christian movement in Pyeng Yang and Syen Chynn, but outside our church membership scarcely anyone realizes anything about the extent of the work—whether the Christians are numbered by tens, hundreds, or thousands. Surrounded by the mountains, they do not see many travellers and so have only vague ideas of what is taking place so near them. When spoken to about Christianity they say that it is a good thing and that the Christians are good people, but they are content to follow in the footsteps of their fathers. No other city in the north is so famous for devil worship. The shrines may be seen everywhere, and some of them are very elaborate. During their holiday season the beating of the drums accompanying their worship can be heard for several days with scarcely an intermission. There are a large number of wealthy families who lead the easy, corrupt life of their class. While not actively opposing our work, and being usually very courteous, their influence is against the accepting of Christianity and the casting away of old traditions.

The above will give some idea of the problem that confronts the new station at Yeung Pyen where there is only one missionary and his wife to carry on the work. A medical missionary would be of immense service in breaking up this old conservatism. We have a stable little church, but our numbers are small. Judging by what we have seen at other places, the same amount of work at many points in Korea would have resulted in a church of several hundred, but here much seed sowing has had to be done and so far while we have great reason for encouragement our results are comparatively small. True, we have a real beginning, but we long for an ingathering like what is rejoicing the hearts of our brethren in other parts of this field. Being the capital of this province, this city has a very important relation to all these northern counties, and if thoroughly evangelized would be a mighty power.

We appeal to our fellow laborers, whose strength is spent in caring for the multitudes who are turning to the Lord in other places, and who have not had and do not have such experiences as we are having here in trying to break up this solid heathen soil, to pray for this old conservative city and the efforts that are being made to evangelize her people. We are doing our best and our faithful helpers are not lacking in their endeavors. We rejoice with you in the glorious success you are having, but we earnestly hope that you will in the midst of your joy remember Yeung Pyen and pray for her speedy reception of the Gospel and surrender to its claims.

### Seed by The Wayside.

BY REV. W. F. BULL.

While we were at a place called Mot Umel, up in the mountains from Kusan, an old one-eyed man came into our room at the inn and introduced himself to me.

then turned to my helper, Mr. Kim, and said to him "Don't you remember me?" He replied "I can't say that I do." The old man then said "Don't you remember, four years ago, when you were on your way to Seoul, you met me on the big road over here and gave me a tract, and as we walked along together you talked to me about the Gospel? Well, I went home and read that tract over and thought about what you had said, and I thought that that was just the thing I wanted. I told my old my wife about it and she became even more interested than I, and together we have longed to hear more. Well, some time after that I met a Christian merchant from down your way, and asked him to bring me some books the next time he came. He promised me he'd do so, and sure enough the next time he came he brought me some little books, and my old wife and I have been studying them night and day ever since, but secretly for fear of persecution. But there were so many things that we could not understand that we have longed for some one to teach us. I heard that you were here and came over to see you. My old woman wanted to come too, but she's old and couldn't well come."

We were leaving that day for another point about ten miles away, and though my helper was to walk all the way with a heavy pack of books on his back, he volunteered to go by way of the old man's house to read and explain the Bible to them. When Mr. Kim joined us again that night he was radiant with joy over his visit to this old man's home. He said that the old lady gave him a most cordial welcome, and as he read and explained the Bible to them they listened with the intensest interest, and that as he read about Christ's death and sufferings on the cross for our sins the tears were running down the old lady's cheeks. When he left they thanked

him for coming and urged him not to forget them and to send them a Bible (then out of print) by the very first opportunity. Is not this the work of the Holy Spirit, and is not the Gospel a gospel of power?

### Pupil Teachers.

BY MISS M. E. BARRETT.

Mrs. Sin, who for so many years has been our main dependence, has done much less class room work than formerly, that being done by two pupil teachers. She has continued satisfactorily to discharge the duties of matron and has taught part of the year a class in arithmetic and part of the time also some Bible work. All these she did in the morning and gave her afternoons entirely to evangelistic work, holding several classes once a week in different neighborhoods and visiting the women in their homes, thus doing a work the results of which can not be measured. Mr. Kim, a Christian Korean (editor of the Christian News), taught Chinese two hours daily the entire year. The bulk of the teaching was done as was mentioned above by two of the girls, Unhay and Chongie. They taught the lower classes in Chinese, arithmetic, and Bible, and all the reading and writing of Unmun. During the spring one of them added a beginning class in English to her other work. They also taught in the needlework department and conducted study hour. Both girls continued their own studies, taking Chinese, Arithmetic, and Bible, beside which Dr. Gale gave them daily lessons in English till he left on his furlough, when I took it up. They read the First, Second, and part of the Third Readers much as students at home read Latin. I want to open up to them the vast wealth of English literature as the main end. Whether they can talk English (and they can not much) seems to me to be at present a matter of little consequence. As a foreign

language studied to be spoken I regard the Japanese as much more practical and important. Three of the men who have asked for wives from among our girls this year speak Japanese fluently. Would it not be an advantage if the wife too knew a little of it?

### Wesley Church, Chemulpo.

BY REV. K. M. CABLE.

The past year has been one of great trial and discouragement for Wesley church. The pastor, Kim Kuei Poni, has not done any work during the year, thus leaving the church without a pastor the whole year. Brother Kim, while apparently able to do the work, completely failed us, and his constant demand for salary without service discouraged the brethren and his presence among them has been any thing but healthful to the church. He seems to have developed a chronic melancholia.

Then too, the Japanese big appropriation of land under the plea of military necessity robbed many of the Christians of their homes and property, causing hard feelings and a general depression of spirit. However the congregations have been large throughout the whole year, averaging on Sunday about five hundred. More than two hundred new ones have enrolled their names on the church records, and many of them have entered upon the courses of study required by the church and are pursuing the same with great interest. Regular classes for the instruction of the inquirers are held once a week.

The Sunday School has grown in numbers and interest during the year. There has been an average attendance of five hundred, and more than one hundred and fifty of these are children belonging to Christian parents. It does one good to see the interest these boys and girls take in the Sunday School and the pride and satisfaction they manifest

in preparing the lessons. The school is divided into twenty classes and all are under carefully chosen teachers.

Wesley still continues to be self-supporting. Not only so, but more than four hundred yen has been raised toward the running expenses of the Collins day school. The brethren this year ask for an ordained native preacher and are in a position to pay him whatever salary is necessary. My regret is that I have not given the church the oversight it should have had; but my country work necessitated my being absent a great deal of the time, and therefore the church has had to care for itself. The church should have one of our best native ordained preachers.

### Chai Ryung Station.

BY DR. H. C. WHITING.

For a number of years the province of Whang Hai has been worked by missionaries living in Seoul and Pyeng Yang, and it has only been within the last three or four years that the idea of establishing a new station in the center of this province has asserted itself. As the work expanded the necessity for this step became more and more imperative. The province is large, thickly populated, and hard to work on account of distances, ferries, mountain passes, bad roads, and the expense in time, energy, and money in getting to and from Seoul or Pyeng Yang to the distant groups.

Two years ago a committee was appointed by Mission to locate a new station in the province. This committee reported in favor of Chai Ryung, a city which is centrally located. At the last Annual Meeting Rev. W. B. Hunt, Rev. C. E. Sharp, Rev. E. W. Koons, and Dr. H. C. Whiting were appointed to open the station. On May 1st of this year the station came into existence. We hereby make our bow to the Mission and herewith send greetings to the Board of



Foreign Missions in New York and to the great church of Christ which sent us out and provides us the sinews of war.

In addition to the reasons which usually operate in the decision to start new stations, still more weighty ones existed in this case. New stations are usually located in unoccupied territory for the purpose of *beginning* the work, or for the carrying on of work that is yet in its beginnings. One of the main reasons in the present case may be said to be the proper oversight of a work that has already reached large proportions—so large that it is impossible for the missionaries to properly care for it while living at a distance. If we are under obligation to the Great Head of the Church to *begin work* by preaching the Gospel to those who have never heard it, how much greater is the obligation to nourish and train the "babes in Christ" whom He places in our charge. In this territory there are now in round numbers 100 groups, 2,000 communicants, and a correspondingly large number of catechumens and other adherents, with elders, deacons, leaders, helpers, school teachers, and theological students, all constantly needing advice and help.

Neither should the more distinctly evangelistic aspect of the work be lost sight of. Never were a people more receptive. More than that, many are thirsting for the Gospel. Go where you will, in remote mountain villages or in the midst of broad rice plains, the field is white—say more than ripe—to the harvest. One or two instances will illustrate this. One member of the station was waiting for a train at Sai Rai Won when he was approached by a stranger, who introduced himself and then went on to say that he had begun to believe about four months previous, that in the village in which he lived fifty souls had recently decided to believe, that they were ignorant, and they would like to have the mis-

sionary come and see them and teach them. Another member of the station was passing through a mountain village some distance from Chai Ryung. The head man of the village came out and walked with him a mile or more, talking as they went. He said that he had heard that some foreigners had come to Chai Ryung—one a physician, and that they taught a strange doctrine. He was coming in to see the doctor and talk with the teacher about this new doctrine. So it is everywhere—the word has gone hither and yon, and now the people want to hear more of the truth.

Our needs are many, our opportunities legion, and the force insignificant. First of all we need the prayers of God's living saints that we, our helpers, teachers, elders, and leaders may all be filled with faith, wisdom, devotion, and power: that the words of Acts 1:8 may be our constant experience; "Ye shall receive Power when the Holy Ghost is come upon you." Then we need the temporal things which it is your privilege as "Stewards" of God to give. Let us speak plainly. We need money for three houses, fencing of property, a well, a dispensary, and stock of drugs. We already have a fixed-over Korean house tenantable for a short time, and a new house, the gift of Mr. Nathaniel Tooker of East Orange, built on a hill at the edge of the city. We have bought a tract of land large enough for our station for years to come—also the gift of Mr. Tooker. Chai Ryung is about fifty miles from Pyeng Yang and one hundred and seventy-five from Seoul. It is a heathen city. For health reasons, for moral reasons, for the preservation of the working force, conserving their strength, and making them most effective, three houses should be built at once. As it now is, one family will live in the new house. One family will live in the "made-over" house surrounded by other Korean

houses, unsanitary and subject to the smells and disgusting sights of such surroundings. The other two men must live away from their work, one in Pyeng Yang and the other in Seoul. It is your privilege to see that next year all of us can live in comfortable houses accessible to our fields of labor.

All other stations have had to begin in a small way, a house one year, and perhaps in two or three years another. But the native work too was small at first, so but one or two missionaries at a time were appointed to these stations. With Chai Ryung however it is different. We have a large work already developed, as mentioned above—a work requiring every particle of strength that the force of workers assigned to this field can bring to bear. Therefore the old policy of building should be set aside and three additional houses be built at once.

The medical work also needs adequate quarters. The dispensary now being used is two Korean rooms, each about eight feet by six in size, low ceiling, mud floors, mud walls, and thatched roof. Yet in these rooms over 1500 sick have been treated the past year during Dr. Whiting's visits to the city.

In studying the Korean field today we are convinced a crisis in the history of the Korean people is upon us. The time is past for holding back. It is now or never—forward. The general direction of the political future of the nation is settled. The thunder of the guns of Port Arthur, Liao Yang, and Mukden decided that question. What shall be their future religiously and spiritually?

That is for the great Christian Church to answer, and to answer Now.

### Wonsan Bible Conference

BY DR. D. E. HARRN.

The third annual Bible Conference was held at Wonsan from August 5th. to 12th., inclusive. Daily devotional ex-

ercises were conducted by Rev. C. G. Honnshell, and the study of the Second Coming of Christ was led by Rev. M. C. Fenwick, the study of Zechariah by Mr. Honnshell. The conference was a helpful one. God revealed to us sin in such a light as we had not seen it in before. Praise God for victory over sin. The one desire of all present was that God would show to us the awfulness of sin, to see it in the light that the sinless Christ sees it in, that we might be the better prepared for the work to which we are called. The word of God is dearer and means more to us today than ever.

### Convicted and Confessed.

BY DR. ROBERTA S. HALL.

A woman from Cha-san was deeply convicted of sin at morning prayers, led by Dr. Hardie. She cried out in agony that she was too great a sinner to be saved. When questioned as to her sins, she confessed among other things of having sent her daughter to us for treatment some years ago, and to avoid paying for her pretending she was not hers, but just a poor child that she pitied. Wringing her hands and striking her breast, she cried aloud she was lost; but being assured it was such that the Savior came to seek, she ere long rejoiced in his pardoning love. On her return home, she sent her daughter, Po-pe, who was in need of further treatment, back to us, this time with money to provide for her expenses. A few months later Po-pe's mother died suddenly from a stroke of apoplexy. She was faithful to the last, and had interested her family and some of the neighbors in her Savior. Po-pe's father is desirous of carrying out the mother's plan of having Po-pe receive a good education and become a Christian worker. Po-pe is a hunch-back and not strong, but a plaster of paris jacket relieves her, and she has progressed nicely in our day school in both Korean and Chinese. She was baptized recently and has made herself loved by all.

## The Korea Mission Field.

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| Miss Sadie B. Harbaugh.

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Seoul, Korea.



### Eui Ju's Challenge.

BY REV. C. E. KRAHN.

Wanted—by 4875 Eui Ju Christians, a missionary for church and academy work. Salary 200 yen per month and house. Academy buildings and expenses all provided. Moving expenses to Eui Ju paid. American preferred. Must speak Korean.

Such in effect is the message of Eui Ju to the Northern Presbyterian Mission. The accompanying map shows the reasons for this demand. The crosses are churches, the figures show the present number of Christians in each church. Within a twenty-five miles radius—a smaller area than dozens of American towns—are thirty churches with nearly 5,000 Christians. It will be 8,000 next year and 12,000 the next—work enough for one missionary at least. Besides there are twenty primary schools and the nucleus of an academy.

The academy is the occasion of the present clamor. Eui Ju has always wanted a missionary. The church here dates back to the beginning of missions in Korea. Dr. John Ross of Moukden baptized the first converts before the opening of Korea. It has always been a progressive church. Eui Ju is the immemorial gateway of Korea. Her people have always engaged in foreign commerce and to this day they may be met in the markets of Osaka and Hongkong, Bangkok and San Francisco. They are a wide awake people. Five years ago when the mission station was opened in Syen Chyun, Eui Ju's disappointment that their city had not been selected was great. They have rejoiced in the growth of Syen Chyun but they have never ceased to regret that no missionaries have been sent to them.

The academy pointed the way. Korea's helplessness at the close of the war turned the minds of heathen and Christian alike to education. To put their country on an equal footing with other nations they must have schools. The Christian primary schools were well enough, but they did not go far enough. Eui Ju must have an academy. Missionaries had built expensive academies in other places. They were paying thousands of yen annually for running ex-



penses and sometimes they had been known to even hire students to attend. Eui Ju had the price and there was nothing to hinder her from building an academy and providing the students and the running expenses. She could also provide a house for the foreigner and his salary, if only a foreigner could be induced to come. Surely among so many there must be one that could be spared for such a big work. Eui Ju men have been all over Korea and they knew of a place where above twenty clergymen were looking after a much smaller number of Christians than Eui Ju could show with not one to look after them. And the academy would give double weight to the request for a man.

So far but little encouragement has been met. Informed that the mission would not permit one of its members to receive salary from the Korean church, they have withdrawn the offer of salary. The offer of a missionary house is now held in abeyance to see what the mission will do. But the academy building is provided. A 25 kan tiled house large enough to accommodate 100 students, on a fine site near the church outside the south gate, has been provided. The income of the school has been provided by pledges of one yen per month by 180 members of the Eui Ju Academy Association. The students are there, 30 of them, with the prospect of many more if the mission will assign a man to the school. Of course there must be Korean assistants. Mr. Kim Sangun, a graduate of the Pyeng Yang academy, has been secured as first assistant at a salary of yen 30 per month. Two other Pyeng Yang graduates are giving their services for the present, also an instructor in Japanese. The school was opened July 2 for the summer session in preparation for the formal opening whenever a foreign superintendent can be secured. At present it is a school without a head,

with yen 180 per month income and yen 30 per month expenses. It is offered to the mission. Eui Ju turns longing, even tearful eyes to the mission and clamors with all the power of her 4,875 Christian and uncounted thousands of heathen throats "WANTED—A MAN!"

### Field Notes.

*Miss K. C. Wambold, Seoul:* On Wednesdays the meetings at Chondan, some distance outside the West Gate, are well attended. After studying a chapter the younger women can give the headings of the chapter, and some of the elderly ones can also, if carefully encouraged. The Korean woman often says "Oh, I am only a woman, and therefore my mind is dark; how can I understand anything?" It takes time and effort to persuade her that the feminine mind really can comprehend.

*Dr. Emma Ernsberger, Seoul:* On Thanksgiving Day 1903, a woman who had fainted by the way was brought to the dispensary, a case of attempted suicide by lye poisoning. For several days she had not been able to swallow and was in an almost dying condition. We worked with her all night. Early in the morning the obstruction was removed, and she lived. Like so many others, out of gratitude she came to the church. The following spring she came out into a clear and blessed Christian experience. Her mother and husband are now professors.

But what I really started out to tell you was, this woman, driven by a husband's cruelties to attempted self destruction, saved by the grace of God is now our dispensary Bible woman. Subdued and humbled by the things which she has suffered, with a grateful heart she tells the story of Christ's love to the thousands who come for treatment.

*Rev. P. S. Miller, Chongju:* The local book room was a centre of wide spread influence from which large quantities of literature were scattered—booklets 6757, leaflets 30000. On market days when about five thousand men visit the city, the school boys distribute leaflets, sometimes three thousand a market day.

*Rev. L. E. Tate, Chongju:* Work is now beginning to open up towards the south-east, though we have not been able to do anything in that section except look after the places where meetings were started. The work has grown up out of preaching and book-selling we did two, three, and four years ago. The five new groups in that section visited by me this spring are all located in villages where I sold books and the meetings conducted by the men who bought the books.

### The Neglected Provinces of Korea.

BY REV. P. S. MILLER.

North and South Chung Cheng Provinces are in west central Korea. Their area is about 14,000 square miles, their population is about 1,000,000 souls. These provinces are called the "Gentleman Provinces" by the Koreans, on account of the large number of the high class people residing there. In the early days of mission work in Korea the evangelization of these provinces was undertaken by a mission which afterwards withdrew from the field, so that the territory was left unoccupied except for occasional visits.

A missionary of the Southern Presbyterian Mission residing in Chulla Province itinerates over a small area in the southwestern corner of South Chung Cheng Province. A missionary and his wife of the Methodist Mission have moved this year into Kongju in the

Southern Province. The Northern Presbyterian Mission has chosen Chongju in the Northern Province, and near the center of the two provinces, as its station site and has set, aside two clerical missionaries and one medical missionary with their wives to take charge of its work in the northern and eastern parts of the two provinces.

Chongju is the military capital of the provinces, and has a market place where 5,000 people gather every five days. The sites of the dispensary and book room will be near the market. These 5,000 people, representing 5,000 homes or 25,000 persons will afford abundant opportunity for preaching and medical work. When we distribute leaflets on the market place, three thousand of these people become our advertising agents and carry the news of the "Jesus Doctrine" to a thousand villages.

A three days' journey will take a Chongju missionary to the sea towns of the extreme west, or the Han river villages of the north coast, or the mountain valleys of the southeastern part of the provinces, and between these points he will find one million souls who sit in darkness. Although the work in the city of Chongju was begun less than a year ago, over one hundred attend the Sunday services, and sixty or seventy the prayer meeting. Although no baptisms have yet been administered, the church supports a school with a high-priced teacher educated in Japan, and pays half the support of a home missionary.

High and low are being reached. A scholarly and well-to-do old gentleman has put away his concubine—providing for her and her son—and is now a happy Christian. Another prosperous merchant has taken back the wife he had sent away and is preparing to send away his concubine. He recently called in his debtors and gave them easy terms

that enabled them to pay their debts. Another merchant gave up his business to undertake the far harder work of a colporter at a financial loss. Another who has enough to live on closed his shops and is teaching the lower school free of charge.

The helper who acts as pastor was recently called downtown early Sabbath morning to help comfort a prodigal, weeping over his sins. He hastened from this house to the church and from there went home at noon for his breakfast. Morning, noon and night he is busy helping to lay the foundations of a great work. The colporters are doing good work, some market days selling as many as 150 books. Last year they distributed 65,000 gospel leaflets all over the provinces, and these books and leaflets are awakening interest in all parts. Recently when detained at a wayside inn a missionary found nine men so interested in the gospel that they handed together then and there to pray and study the Word. The country churches, though composed of poor people largely, pay half the support of a home missionary, and some of them have church buildings provided entirely by their own gifts. God helps those who help themselves.

This is very needy field. At the present time there is no physician in the two provinces. Any that seek medical aid, taking Chongju as the center of the provinces, must take a four days' trip to Seoul, if he is able to walk and can stand the trip, or he might go to Kunsan a four days' journey. Many of the Koreans will not take these journeys in quest of a physician, and only a few could do so if they would. All the diseases that flesh is heir to, and the climate will permit to flourish, are found among the Koreans. Their condition is made worse by their unsanitary mode of life, and by the fact that diseases with one or two exceptions

are not treated by the Koreans in a way that does any good. Surgery is wholly unknown.

They believe that disease is caused by a demon that enters the body, therefore they most frequently use a needle in order that the evil spirit may find an exit. These punctures are made in the body in any place with utter disregard to the anatomy even including the eye. Where sepsis is unknown the lamentable results had better be imagined than written. The Korean medicines include all kinds of charms and inert and poisonous things, tiger bones, bear claws, excreta, spiders, wasps, venom of snakes, etc. A foreign physician would save thousands of lives otherwise murdered through ignorance; **MURDERED** is not too strong a word; **MURDERED**, innocent children and helpless sufferers.

The medical work also opens up the country to the gospel, and reaches many homes that would otherwise be closed. There are a million people in these two provinces, and with a station opened at Chongju a physician will be located near the center of the district. What that must mean to many a home only the Koreans can say.

Korea is a ripe harvest field to-day. The entire land is open for the preaching of the gospel. Not only are people ready to hear, but they are so anxious that the churches are crowded with earnest worshippers, and groups of believers are constantly springing up and asking the missionaries to come and teach them. So rapidly is the work growing that the missionary seldom has time to preach to the heathen directly, his time being largely consumed in caring for the Christians, visiting the churches for the purpose of administering the sacraments, strengthening and directing them, overseeing native agents, instructing helpers and students for the ministry and generally supervising the work. Preaching



directly to the heathen is done chiefly by the natives. And they do it well. The Korean Christians are home missionaries, zealous in carrying the message of salvation to others.

### A Record of Self-Support.

BY REV. J. Z. MOORE.

The greatest gain of the year in Pyeung Yang District has been in self-support. When one thinks of their lack of riches, together with the fact of a hard year and their lack of training in Christian giving, it is really wonderful, the way the Christians give for the support of their church. To analyze the amount for self-support, I find that for church building and repairs they have given yen 1490. For other local expenses, such as heat, light, etc., they have given yen 721; for preachers' salaries yen 675.90; for Bible Society yen 8.90; for the poor yen 52.80; making a total for the church of yen 2938.60. For Sunday-school papers and the Christian News they have paid yen 87.75, and for their day schools yen 257.50 for teachers' salaries and yen 252.90 for buildings; making a total for schools of yen 510.40, and a grand total for church, Sunday-school, and day schools of yen 3536.75. Compared with the amount given last year, yen 803, I find that, while the membership has increased 100%, the giving for self-support has increased over 400%. There are eight paid helpers on the work. Three and one half are paid by the Missionary Society, and four and one half by the native church. There should be one more helper, and I hope the time is not far distant when all can be paid by the native church.

### From Far to Learn.

BY MISS H. T. ROBBINS.

Last fall, although the class was held in December, we had enrolled from the

various circuits one hundred and thirty women. One woman came all the way from Soo Moo, Szo Ji (273 miles) from Pyeung Yang to attend, but was taken sick and could only meet with us two or three times. Mrs. Morris found out the morning she was starting back on her long, hard trip in the bitter cold that she had only money enough for one meal a day; yet no word of complaint crossed her lips—only sorrow that she was not able to study more. Of course she was helped at once and a more grateful woman than she, is not often met.

This class was held for ten days; all the ladies helping in the teaching. Romans, Ephesians, Gospel of Luke, Psalms, Parables, and History of Methodism were the subjects taught. This spring our April class was somewhat smaller, owing to the lateness of the date. However we had enrolled one hundred women and in some ways this class was the most satisfactory of any we have had part in. The women represented were of the better class—the lame, the halt, and the blind did not come, but only those who had the heart and mind to study. We divided this class into three divisions, and carried on the subjects begun in the fall.

### Promise to Let the Women Come.

BY MRS. R. A. SHART.

The last of September we found our stores getting low so returned to Seoul for fresh supplies. We remained over a week, then started out again. On this trip we visited our most southern point, and an interesting place we found it to be. Although no foreigner had ever visited them they seemed awake and earnest. After we had rested for a few moments at the house of one of the

Christians they took us over to the church, a small building which had cost them fifty cents gold. After we had got our boxes and cot in, there was room for little else, and it was evident that while we were there, services would have to be held some where else. We got a room large enough for the women as well as the men, for up to this time they had worshipped separately. We put up one of our curtains for a partition and told the men to bring their wives and daughters. They came and some listened very attentively. After the service I talked with them and tried to persuade them that it was their privilege as well as the men's to believe in Jesus. Before coming away I tried to make the men promise that they would let the women come to the services. They said they had no room for them and that the women knew nothing anyway. After exhorting for a while they promised to let them come, but on enquiring a few weeks ago I found the men still held a monopoly of the church. Apparently these brethren expect to get to heaven and leave the women to struggle on alone. Some I think will be disappointed. This was one of the hardest trips I ever made, for it was hard on both body and soul. The mountains seemed to be endless. One day we climbed seven. In other places the women did not seem as anxious to learn as I wanted them to be, but many listened as I told the sweet old gospel story, and I trust the hearts of some were touched. With only one Bible-woman on this great district it has been impossible to do half that should have been done, but I did the best I could and am willing to leave the results with God.

### Seoul School Work.

BY MISS E. C. WASHINGTON.

My teaching in Miss Barrett's girls' school has been a pleasure. The Koreans speak of the school with great re-

spect, and both Koreans and foreigners are pleased with the progress made. One third of the number of girls in the school can play the organ, and we have the organ Miss Strong left in the school when she died. When school closed about seventy Korean women were invited, the mothers and friends of the girls, to see specimens of their school work and of their needlework.

The girls in the upper classes are desired for teachers in day schools, and it is good to find them very desirous to teach at the same time they wish not to give up all studies themselves. Haysoo, a pupil from Hui Ju, is teaching the girls' day school at the Central Church, and as it is too far for her to go to Miss Barrett's school for study, I go once a week to give her lessons in several subjects. She studies well and makes good advancement.

Near the Severance Hospital we have had a night school for young women. I have spent a little time teaching them. At the same place we have a small day school for the daughters of the Sai Mun An church people—at least it is supported by them. The teacher is Ungdo, a girl from Miss Barrett's school. At the closing exercises examinations were conducted in the Chinese character, in arithmetic, in the catechism, and in the Gospels. The parents were present, much pleased. Each of the men made a long speech, saying the same things men say at home when talking to schools. But it was pleasant to reflect that all this interest in the education of girls was the result of the spread of the Gospel.

### Expansion Everywhere.

BY MRS. E. M. CARLE.

The past year has been a year of rejoicing to the Koreans as well as one of trial and sorrow; a year of rejoicing because of the numbers who have forsaken

idolatry and turned to Christ; a year of trial and sorrow on account of the loss of their country. We are also thankful to God for all His past blessings and for the privilege of working for Him in Korea.

The work of the past year consists in the fall and spring itinerating trips over the district. On the southern circuit the work has not grown so much in numbers but the Christians have been studying carefully and have made a marked growth. At one place a large room full of women were waiting to receive their examinations for baptism and it was such a pleasure to examine them because they were so well prepared. The old women who could not read were ready to tell how they believed from the heart. This church has undergone severe persecution from the heathen but most of them remained true. Again this spring most of the places have been infested by robbers and many have had money and clothing taken from them besides receiving a hard beating. So while in one respect it has been discouraging in another it has been encouraging. One new church has been dedicated and another new one built.

On the Incheon and Poopyong circuits several new groups have sprung up and many new members have been added to the old groups. At Salma a group hungry for the Gospel always awaits our coming, and to teach such a people is a blessed privilege.

The Kangwha and Kyulong circuits have perhaps made the greatest increase. Two years ago the churches began to awaken to their opportunities and this spirit has continued at a greater speed during the past year.

Several new churches have been built by the Christians themselves. One church was built without a cent of money. One man gave straw for the roof, another trees for the lumber, an-

other did the plastering and so on until it was finished. Several churches that were in the process of building last year were dedicated. They are always anxious that their little chapels should be dedicated to the Lord. These chapels were supposed to be built large enough to accommodate those who would come in later, but this spring when we visited them again the churches would scarcely hold those who gathered for service. In one new church alone 66 people received baptism at one service and half of these were women. The Christians in the village across the plain from Songa have increased so rapidly that they decided to establish a church of their own instead of going 3 miles to meet with another group. In this new group the leading members are yangbans (gentlemen) and one family especially has an interesting history. The family includes twenty members, from grandparents to grandchildren. The old grandfather 76 years of age had been an invalid for over five years. On our last trip the hoary headed old man was baptized and since coming home we hear that he is walking about in much better health. He says since he has received a new heart that the Lord has also given him new physical strength, and since becoming a Christian his blessings are beyond words of expression. The grandmother 63 years old has been deaf for ten years. In spite of her infirmity she was so happy she could talk of nothing but their changed condition of life and how with one accord and one heart they were serving Christ. The oldest son had had nine concubines and was a very hard drinker. When he decided to become a Christian he put aside his numerous wives, stopped his drinking, and even threw away his tobacco and pipe. Now his enjoyment is his Bible. In this same village there are so many little girls that a new day school is being started for



them. In another village there is also a school for girls, one of the young women giving part of her time to teaching.

On Kangwha new churches have been organized and the most blessed thing is, from the first the women recognized the fact that they must study.

At Kyodong a new church is being planned, since the old one is far too small to accommodate the people. In the spring when we visited them several came in from other villages to receive baptism. The church was filled and mats spread outside for those who could not get in. One room full was baptized then sent outside to make room for the second crowd. And thus the work increases all over the district. There has been a wonderful turning to Christ. One woman said to me "Before we became Christians, we scarcely see outside our gate, but since we have become Christians we are allowed the privilege of going to church and are given more freedom in many ways." After becoming Christians they have the chance to grow and develop mentally as well as spiritually. A greater interest than ever before is being taken in schools. Both father and mother now think that it is the proper thing for their daughters to be educated. If there are no schools in their villages they ask for one, if they cannot get this then they apply to our girls' school in Seoul. This advance in the line of study during the past year means a greater knowledge of the Scripture and its truth and this leads to a deeper spirituality.

We are living in a new age since Christianity has come to Korea and it is spreading so rapidly that in a few years things will be entirely revolutionized. Christianity is raising the standard of womanhood; it is causing the overthrow of so many of their heathen customs that are demoralizing and is putting a new spirit into the people.

We praise Him for the ingathering of souls during the past year and for His guiding hand.

### **Pak, The Priest.**

BY REV. E. M. CABER.

Chang Pong is one of the large islands belonging to the Kangwha group. It has four hundred houses, which means a population of about two thousand souls. One of our earnest Christian young men from Kangwha city went here early in the spring and began preaching, and has been instrumental in getting seventy of the four hundred homes to decide to become Christian. To illustrate the genuineness of his work, at the last quarterly conference the people of the island sent him with a resolution asking that he be appointed to that island as their preacher, they agreeing to furnish all his food and clothes. This young man is the class leader who repeated all of Luke and Acts and the second chapter of the Discipline in his examinations, and it is not surprising that the Lord has blessed his labors. He has been called Pak Sin-bu (priest) because of his earnest Christian life. He was previously a soldier, and while in the barracks he was given the nickname because of his moral and Christian life. I look for great results from his work. "Surely the isles shall wait for His law."

### **Not Unpromising Now.**

BY REV. C. A. CLARK.

Beginning November first Mrs. Clark and I made three short country trips into the territory south of Seoul. In December again we were out eighteen days. All of these were a most pleasant surprise to us, and from a missionary standpoint were the brightest days we have seen in Korea. We had heard that the territory there was the most unpromising in all Korea and always had been, but during these two months it seemed to

have been moved in a marvellous way by His Spirit, until, as we went from place to place, the whole country seemed alive with interest.

Whole villages threw away or burned their idols. Men came several days journey to meet us and beg us to visit their villages. Magistrates of at least two counties and the governor of North Chung Chong Province sent men with letters. The contagion seemed to have spread to all classes, not merely to farmers, but to the highest nobles. Where heretofore books had been sold by twos and threes, they were now sold in jicki loads. My helper in one month sent four coolie loads of books down into the territory. The greatest demand was for hymn-books and Bibles.

Up till this year it has always been difficult to make old helper Yi stay out long periods in the country. His age and family ties made him stay close to Seoul as much as he could. He went out November 7th., intending to visit South Kang Won Province, but ran into such a marvelous work in Umchook county on this side of the river that he stopped right there in that and the adjacent counties for over two months without coming up to Seoul at all, and in that time he located over thirty new believing villages. A great deal of the work was built on a false idea of course, for the people of South Kyeng Keui and Chung Chong provinces have always been notorious for their political societies. Nevertheless there was much that was genuine.

At Kwang Yun fair town I saw an amusing, yet pathetic, illustration of the society forming tendency. As we passed through I noticed a flagstaff, such as churches have, set up in the courtyard of the village saloon. We stopped and asked the owner if there was a church there, and he said there was. On being questioned, he said no foreigners or help-

ers had been there, but that a certain man named Choi had gone up to Seoul and heard the doctrine in Dr. Gale's church. He bought books, came back home, told his neighbors what he had heard, and they formed themselves into a church, electing Mr. Choi as their "chairman." They met regularly every fifth day morning, market day, after all the trading was over, and they read the Bible and prayed as best they knew how. Poor, groping souls! eager for something, needing something, and yet not knowing what it was, and no one had yet come to teach them. They didn't even know there was anything incongruous about prayer-meetings held in a saloon.

About four years ago the Plymouth Brethren made heavy inroads upon our work in this territory. Several months ago Mr. Brand and Sung Song the Japanese leader went back to their respective home lands, leaving their people unshepherded. In addition to all the new believers, these also came clamoring to us for guidance.

We held a class of eight days at Sai Tu in December. There was an average attendance of forty daily, and the last Sunday over eighty, and the interest was intense. At Soti there was a fine work in progress. Nearly every idol in the village had been burned, and a new church bought entirely with native money. The absolutely new work around Moosootong in Umchook county was most interesting, for, though some of the leaders there were men who had formerly crossed over to the Plymouth Brethren, yet great numbers were quite new believers fresh from the burning of their idols when we saw them.

Perhaps the most hopeful work however in all the field up to the time I surrendered it to Mr. Pieters on February first was around Magunkol. The work there started three years ago with two

houses has spread until from it at least thirty villages were influenced with fully two hundred people definitely calling themselves Christians. There have been all sorts of persecutions. The oldest man in the village was tortured by a neighboring rich man because the Christian dared to bury his mother as she had requested in the ground which his family has owned for years but which the rich man wanted to seize by force for his own. A poor widow was beaten insensible by her drunken brother-in-law because she refused to allow her children to sacrifice to their father, the drunkard's brother. The next oldest Christian in the village was falsely accused by his drunken heathen older brother of having caused the death of the heathen younger brother, and barely escaped prison, which in Korea with such a charge would have meant years of confinement at the very least with small hope of ultimate justice. In spite of all these and scores of other things, the work has grown and grown. There is a school there now supported almost entirely by the Koreans.

A little trip I made there in January was to me one of the most pleasant surprises of my life. I went to the same house where I have always stopped. Heretofore it has been dirty and gloomy and the people, although eager to entertain us, seemed to understand little of the courtesies of life. This time the room we stopped in had been newly papered with clean white paper and trimmed with brown, all beautifully clean. Probably that man had never before in all his life lived in so clean a room. Whether it was because of that, or because of the influence which caused that improvement, I don't know; but there was in every way more consideration and less of rural boorishness than I

had ever seen before. In the evening the room was packed and I saw a pretty sight. The owner of the house, a big rough farmer, has tried a number of times since he believed to learn to read, but he hasn't succeeded very well. He has a tiny little daughter, only six years old. She has just learned how to spell out the letters. When we sang in the evening this little girl sat close up to her father on the floor, singing from the same book, and with one tiny finger she followed the letters so her father would not lose the place. It was a pretty sight, that great shaggy farmer and the wee little girl. Truly a little child shall lead them. Before and after the meeting all the children in the village sang a number of songs for us. It was pathetic to see the love and pride shining in the eyes of the children's parents. For the first time in their lives they have an absorbing thought beyond eating, sleeping, and working, and that thought of Him is transforming and transfiguring their lives.

Sam Chuk Dong was also interesting. In that place for six years they have never missed a night in meeting for prayer and Bible study. At that place we enrolled as a catechumen a little blind girl who has had a most extraordinary experience. From babyhood she was trained, as most blind people in Korea are, to be a sorceress. Some months ago she began to feel that all the stuff she was learning was false, and she challenged her teacher to prove her power of second sight. The test failed, and the little girl immediately rejected the whole system and refused to have any more to do with the business. She was ejected from her home and in a fair way to starve when the Korean elder came along, heard her story, and, as he had no children, adopted her.

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# THE KOREA MISSION FIELD.

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## The Union Movement in Korea.

BY REV. W. H. HARRISON.

The second meeting of the General Council of Evangelical Missions was held in Seoul, September 10th. and 11th., 1906. The attendance was large and the interest at times amounted to enthusiasm.

No resolutions expressive of mere sentiment were offered, as last year, but the time was filled with the earnest discussion of stubborn facts. The tone of the meeting was more conservative than it was a year ago, so that many who were astonished at the headlong rate of the movement then are hearty supporters of it in its present form.

During the past year the following experiments were made in cooperation: boys' intermediate schools in Seoul and Pyeng Yang, medical work in Pyeng Yang, publication of Sunday-school literature, hymn book, the Korea Mission Field, a church paper, and the Union Publishing House. The report of those in charge was enthusiastic in every case and fully justified the wisdom of the plan for united effort. The experiments of the past year were all continued and in some cases plans were adopted for making the present arrangements permanent.

One of the achievements of the union movement during the past year was the division of territory where comity had not prevailed. This was effected by the exchange of several groups. One of the brethren reporting said that he had had greater peace and joy in his work than ever before, because when a new group sprang up where both had been at work there was no question to whom it be-

longed, for its location at once determined its allegiance; also when a member moved from the territory of one mission to that of another he thereby became connected with the other mission, without giving occasion for rivalry and jealousy.

Brethren who had been appointed prepared and read papers on the following subjects: Harmonization of Doctrines, Harmonization of Polity, and Division of Territory, followed in each case by more or less discussion. Papers had also been prepared on Speedy Ordination of a Native Ministry, its Advantages and Dangers, and Practice in Admission of Probationers, but as there was no time for their reading they were postponed till next year.

One advance step planned for the coming year is the establishment of a college to be located at Pyeng Yang. As the mission compounds are near together this can be done without action by the home authorities by each mission concerned furnishing a given portion of the buildings and faculty.

Unless interrupted by the home churches, some form of union of the Protestant missions in Korea is sure to continue and to develop. To what degree this union will grow no one is undertaking to say, and few seem to be concerning themselves to know, but the majority seem willing to follow the leading of Providence one step at a time.

## Growth and Spirituality.

BY REV. J. L. GERMINE.

The past year has been one of large increase in numbers throughout the church in Korea. It is probable that

thirty thousand new believers have come in during that time. Our own church has shared in the general prosperity and advancement. This is true not only of the district as a whole, but each circuit will show a good increase over last year.

Perhaps the best comment will be a comparative statement of last year with the present year :

COMPARATIVE STATEMENT.

	Last year.	This year.	Increase Percentage.
Number of Societies	46	129	183
Adult Baptisms	201	606	200
Total Membership	759	1227	83
Probationers	457	1694	273
Applicants	—	1712	—
Total Numbers on Rolls	1216	4623	280

This large increase for the year represents not only a general advance in each of our circuits, but the springing up of a large work in southeast Kyung Kui and southwest Kang Won provinces, where we have heretofore had but meagre results. During the past six or seven years, however, our mission has worked in this territory, preaching and selling Scriptures, and we are now beginning to reap a large harvest. This section is well removed from foreign influence and is as free from political influences as any part of Korea that I have seen. The people are largely of the farming class. Taking all things into consideration, the prospect there for a strong church of the true type is most encouraging. The centre of this new work is more than a hundred miles from Seoul, our nearest station. It has never been visited by a lady missionary or even a native Bible woman. It seems imperative, in order that the work be properly established, that we have resident missionaries there as soon as it is possible to arrange a place for them to live. There is no estimating the growth and develop-

ment that we may see in this section, if only we are able to give the work the attention and supervision that is needed.

It may not be inappropriate in this connection to refer to our need of more workers. The fact that we have quadrupled our number of believers during the past year, without having any increase in our missionary force, ought to be sufficient argument. But in addition to this, there is every indication that we will have steadily increasing numbers to teach and care for. At present our energy is almost wholly given to evangelization. Success in this line creates the necessity for schools for the children of the church and theological instruction for the native ministry, and these problems we have scarcely touched. In order to give attention to the urgent demands upon us we should have as speedily as possible at least double our present missionary force.

Not only has there been growth in numbers, but the church has prospered spiritually as well. Throughout the various circuits the number of those whose testimony and lives show that they have had a definite experience of religion is constantly increasing. From among these leaders are being developed, who have true spiritual power. Thus the frame-work of the structure of our native church is being made strong where strength is needed.

Two young men came up this year to the district conference recommended for license to preach. They have been saved at the altars of our church, taught in her fold, and now, with true itinerant spirit, offer themselves for service where they may be most needed. A number of the native brethren have during the past year been licensed to exhort and from among these we expect other preachers, as they grow in knowledge and experience. As is generally known we have class leaders for each group of believers,

who, under the pastor, look after public worship in their respective villages, and the general spiritual state of the believers in their classes. Gradually this arm of our force is being strengthened. These leaders as a rule are growing in grace and efficiency. In cases where they prove unworthy, others better suited for the trust are being found to take their places. As the missionary can only visit the several churches once in several months, and the native helpers perhaps once a month, it is plain that much depends upon the class leaders. We are often greatly exercised to get a man suited for the position, and every such man becomes a strong factor in our organization. In connection with our second round of quarterly conferences we planned to hold meetings directed especially to the spiritual benefit of the official members of the church, so that they might in turn better minister to the body of the church. These meetings were blessed of God. The evidence of the Holy Spirit's working was manifested by deep conviction for sin, penitential confession, and joyous victory. We believe too that God has worked since through those that were blessed to bring blessing to many within their circle of influence. We are glad to note, generally, that the revival which began three years ago in the church in Korea has continued and increased until this time. In our own church the revivals in our mission centres this year were deeper in their working and wider in their influence than those in the past. It has not as yet reached the entire church however, and we cannot be satisfied until this is the case. God wants a witnessing church, and in order to do this there must be on the part of the membership experimental knowledge of the saving power of Jesus Christ. Already there has been a wonderful change and there are many witnesses. We confidently expect, through

God, to see during the coming year a far greater outpouring of the Holy Spirit upon the church. Our people are ready for this, for even those who have not a religious experience are, as a rule, faithful up to their light and sincere in their desire to know and serve God.

### Yun-Mot-Kol Church.

BY REV. E. H. MILLER.

Up to Dr. Gale's furlough I was associated with him in the work in this congregation, my work having been especially with the woman's side of the Sunday school. Since his departure I have had associate charge of the whole work with Mr. Reynolds of the Southern Presbyterian mission, and in his absences in Pyeng Yang for theological class work and while at his annual meeting have had sole charge.

Since Dr. Gale's leaving the congregation has again become too large for their building and new plans had to be devised for their accommodation and for the carrying on of the work under these circumstances. The last part of June the congregation was divided, the men meeting in the chapel of the Wells Training School, the women expanding into the space formerly occupied by both men and women in the old church. Before the division almost every Sunday the outside windows and doors were filled with men and women and numbers had to be turned away for lack of room. The division allowed all to get in and made better services possible. For the warm weather an earlier hour was chosen for meeting. At nine o'clock the sermon was given to the women while the men had Sunday school; at ten the men had the sermon while the women studied their lesson. So far it seems to have gone on satisfactorily, though other plans will have to be devised after opening of school.



In the mean time, recognizing the need of a larger building, one adequate to present needs and fitted to take care of the expansion of the next year or so, the members of the congregation have begun raising a fund for site and building. They have secured a slightly location on the hill just south of the Boys' School and have begun clearing it of its buildings. Subscriptions so far approximate two thousand yen.

To report for the whole year, the work of Dr. Gale for the most part, three months under Mr. Reynolds and myself: additions have been, communicants 59, making total at present 193; catechumens 294, the present enrollment being 245. There are now seven meeting places with a total of over thirty meetings per week. The total of adherents now numbers 600 and the offerings for all purposes, exclusive of new building fund, amount to yen 1337.55, or \$668.79 U. S. gold. The church building has been thrice enlarged in a little over a year, increasing its size to about twice its former capacity; and even yet the building is inadequate to the needs of the steadily growing congregation. The attempt to do with divided services may answer for a while; in the mean time we await developments in raising funds for the building with hopefulness.

Of special incidents I will only mention one. Shortly before Dr. Gale left there appeared on Sunday on the woman's side a fine looking handsome young woman, who spoke to Mrs. Miller after service and later came to the house to make inquiries. She especially desired an education, she said, and seemed very desirous of knowing adequately what Christianity meant and wished to be able to make an intelligent decision. For some time we didn't see her, but on inquiry found that at other services she was regular and interested. A few weeks later we were surprised to see a finely dressed

foreign-clad Korean woman at morning service and on inquiry found her the same young woman, a former dancing girl and concubine of a high class house, known all over the city for her grace and beauty. The reason for foreign clothes developed to be as follows; if she wore Korean clothes she must either stay at home or be known as one of uncertain character; so she, wishing to keep the liberty of action formerly hers on account of her occupation, and not wishing the notoriety of her former class, chose foreign clothes as a means to the desired end. She is now living with her mother and is engaged to be married to a widower, a yangban, a recent convert among those attending at Yan-Mot-Kol.

### A Prosperous Circuit.

— BY REV. W. L. SWALLEN.

My connection with the western circuit began nominally the previous year, but actual work was not undertaken until after the last annual meeting. There was much work waiting to be done, and, not knowing the people personally, I could not get over the ground as rapidly as where better acquainted. All in all the work has been most delightful to me. There has been a very large increase here, which for the most part seems to be permanent. The Christians have been zealous in preaching to the unbelievers and new groups have been formed at a number of important points. These have already developed considerable strength.

Elders have been elected in five churches, four of whom were elected during the year. In three of the churches the elders elect have been ordained. We thus have regularly organized churches at Cha-chai, Tai-pyeng, and Han-chan. Pen-syuk and Sin-hung-dong have elders elect, who will be ordained in the near future. These churches are all large and doing effective work.

At the time of the Chung-Nyen-Heni (young people's society) craze only one of the churches of the circuit became affected: that was the Nampo group. It was quite shaken for a while, but it came through the experience as purified in the fire and is stronger now than ever before. The church at Cha-chai met with a great sorrow in the fall of our helper at that place, Whang Han-tu, whose disgraceful conduct and sin put the whole church to shame. The quick and effective measures taken under the direction of elder Yang soon restored order and peace to the stricken Christians and confidence to the whole church.

The circuit has sustained a great loss in the death of two faithful workers, one a leader in the church at Cha-chai, the other Pak Syen-kyu, helper in the Nampo district and student for the ministry. Pak was one of the most promising young men in the country. He is missed by many in many ways.

To meet the needs of the rapidly growing work the leaders at the fall meeting decided to ask the church of this circuit to raise the salaries for eight helpers and half of the salary for the ninth (the other half being raised by the groups looked after in Dr. Moffett's circuit during his absence on furlough). To this the church responded with a willing subscription which covered the amount necessary to put on the required number of helpers, thus putting on eight men where they supported five last year, at the same time raising the salaries of all the helpers.

A circuit class was held in December at Pen-tyuk, with an attendance of 300, and during the first Korean month a class was held at every group, thirty-one in all, taught by the helpers and leaders. These classes were chiefly for men, but in most of the churches the women could not be kept out, so they attended also. The total number enrolled in these classes was 1,683. Ten classes for wo-

men only were also held in the larger churches, with an aggregate attendance of 500. The total attendance at all the regular study classes in the circuit for men and women, omitting those held at Pyeng Yang, were about 2,500.

The circuit spent 1,500 yen upon new buildings and 3,486 yen was contributed for other purposes during the year. There are three students for the ministry and two others who will enter the coming year. In this circuit I baptized 267 adults, 14 children, and received into the class of catechumens 889.

### Teaching Teachers.

BY DR. W. M. BAIRD.

The normal class, held from June 20th, to 30th., was a joint affair, in which both Presbyterians and Methodists were engaged. In this respect it was an epoch-making occasion, as well as in the fact that it was the first normal class to which both men and women teachers were invited. The men were divided into five classes and given lessons in geography, arithmetic, and the Chinese character, the women at the same time being taught in other rooms by the ladies of both missions. Afterwards all were brought together for an hour to listen to lessons on subjects relating to the management and conduct of schools. Joint conferences in the afternoons, lessons on principles of teaching, and conferences at night completed the program.

This normal class was memorable also in the number of teachers and prospective teachers present and in the interest shown in the work. Since the first normal class was held in Korea, in Seoul in 1897, I have taken part in nine annual classes and have witnessed the growth from year to year. We have now come to a time when the demand for primary school teachers is without precedent in the whole country. For the following reasons our present machinery is not

sufficient to furnish enough teachers. First, the normal class is not long enough: it should be conducted for at least a month. Second, teachers who have been trained in the normal class for the past nine years are not now in the schools. Capable men have not been encouraged to stay by the work for which they fitted themselves. Many of them are now occupying positions as helpers, others are to be found in the theological classes.

A fear has been expressed that our Christian schools cannot continue to exist in the face of Japanese schools which may be established here. I believe this fear is groundless, provided we properly man our schools with teachers of our own training. I believe this fear is well founded if we continue to transfer capable men to other positions. Important though these other positions may be, the one who teaches the children of Korea for the next twenty years is the one who has in his hands the making or the marring of the Korea of the future. In my opinion the normal class work and work related to it and to primary schools and to preparing text-books and a literature for primary schools has grown to be of sufficient importance to warrant us in asking for such an enlargement of our force as shall enable us to set aside one man to be superintendent of public instruction. Should any equipped worker occupy such a position here just now for one year, it would be found that his energies were legitimately so fully occupied that we could never conscientiously declare his position vacant again.

### Notes on Work in Chongju.

BY REV. F. E. MILLER.

The year in Chong Ju has been one of opening up new work, with the result that there are now twenty-six regular

meeting-places with an average congregation of nine hundred and twenty-six. During the summer of 1905 Mrs. Miller and I with the children lived in the future gatehouse and superintended the church work and the building of two temporary structures. In the fall I made one extended trip over the more remote parts of the field. After this trip the family returned to Chong Ju and spent the rest of the year in one of the temporary buildings, receiving callers from all over the province, holding classes, directing the work of the native assistants, and looking after the local work.

Some spring days as high as three hundred Koreans, mostly women, visited the missionaries' compound. Mrs. Miller devoted Thursdays to them, holding a class in the city in the morning, and receiving the sight seers in the afternoon. None of these left without at least a leaflet. There are now forty-six communicants and sixty-eight catechumens in the province. These native brethren have done good home missionary work in the support of a colporter, contributing 165 yen to this cause. The Chong Ju Christians did systematic Christian work in the many villages near the city. This church also supported a school of three teachers at a cost to themselves of 259 yen, thus reaching sixty-six boys with Christian instruction and their parents with the Good News.

The four months itineration of a home missionary from the Pyeng Yang church illustrated to the heathen the self-forgetfulness and far-reaching love of the Gospel and set a good example to the native brethren of Chung Chong provinces. May this be repeated in the fall.

The local book room on the main street was a centre of wide influence from which went forth 6757 tracts and 30,000 leaflets. Elder Kim Hyeng Kyeng has been a most efficient help and great comfort to the missionaries. The local



church has grown in one and a half years to a congregation of one hundred and sixty, contributing 270 yen the past year. It is composed of high and low, one ex-magistrate and a number of other gentlemen being out-spoken Christians. The sight of shops closed on the Sabbath, even when Sabbath comes on market days, causes the heathen to enquire what this means.

### A Sudden Development.

BY REV. J. R. MOORE.

So far as the name is concerned, the Choon Chun circuit is a new one, the name having appeared on the minutes for the first time last year. The circuit however has been made from a portion of what used to be included in the Seoul circuit in reports, though in fact it was never connected with the circuit in the true sense of the term. The only connection between the two was the fact that one man had charge of them both; or better say that the same man that had charge of the Seoul circuit also looked after the new territory in Kang Won province. So that nothing in the way of a report was made concerning it; in fact there was little to report except possibility, of which there was an abundance in the past as there is in the present. The circuit lies mostly in Kang Won province and takes its name from the capital of the province. This territory has been worked by our colporters for the last nine or ten years, or at least part of it has been so worked, but, owing to the scarcity of foreign workers, very little attention beyond a visit once or twice a year has been given to it by me. These years have been the time of seed sowing, and often it seemed to us as though the seed had fallen on barren soil only to be carried away by the birds or choked by the thorns, there being so little in fruit or flower that appeared in all these years.

This has been a very hard field and

results so meager that nothing short of faith could have held on so long; but the strongest faith could hardly have expected to realize all we have seen this year. Till within the past two years twenty-five or thirty Gospels a month were considered good sales for our colporters at work in this circuit; but now two hundred or more a month is the ordinary report of our men at work there. In former times I often travelled for days without seeing anyone who called himself a believer, and it was the rule to sleep in the inns, as there were no Christian homes to receive us. But now all this has changed, so that it is an unusual thing to spend a night in an inn while travelling in the bounds of the circuit. On my last visit to the circuit I was out fifty-five days. During this time we spent only two or three nights in an inn. This alone will give some idea of how the seed sowing has resulted in a good harvest of new converts in the soil which seemed so barren for so many years. One of the great joys of the year has been the large numbers who have come out as Christians and are now studying the Bible. In answer to the question, "How came you to be a believer?" many have said that for four or five years they have been reading the Gospels and have just now fully decided to become believers in Jesus. Such answers fill our hearts with joy and give us new strength for future seed sowing.

The statistics will not show anything like the real strength of the circuit, since only baptized members and probationers appear therein. But here in the bounds of this circuit we have many hundreds of people who have destroyed all their fetish and other idols and given up all forms of heathen worship, but have not yet been sufficiently tested to be enrolled as probationers. We have been slow to enroll names as probationers or to baptize those who have been so en-

rolled, because we are anxious that only such as are really converted, born again, shall enter into our church in its formative period. On my last visit to the circuit I made out a new roll to hand over to brother Gardine, who has taken charge of it till Annual Meeting. After throwing away many names that had been recorded by the natives, I found that I had a roll of more than one thousand, one hundred and thirty to turn over to brother Gardine. Many of these have been believers only a short time, and it remains to be seen what per cent of them will be found faithful and will finally become full members.

Our circuit has started out well in the way of self-support. At the last Quarterly Conference they reported about 115 dollars paid during the quarter. They also decided to raise the salary of a helper to work among them in the future.

This circuit does not mean a little corner of one county, as the term would often mean in the homeland; but it means that the circuit is composed of seven or eight big counties, with parts of four more. At our last Quarterly Conference we had men present who had walked sixty miles to attend. This statement alone will give some little idea of the size of the circuit. There are now forty-eight classes or groups which have regular services and are in some measure organized as churches, though many of them as yet have no baptized members or regularly enrolled probationers. They have seven chapels or church buildings, all of which have been secured without the aid of foreign money, except perhaps twenty yen, which have been given by missionaries. One of these churches is a new building, occupying the site of an old Buddhist temple, which doubtless flourished many centuries ago when Buddhism was in all its glory in Korea. This church is one of the best houses in the village and was built by the native

Christians without the use of one cent of foreign money.

This wonderful ingathering will mark the year of 196 as one long to be remembered in the history of Choon Chun circuit.

### How a Year Passed.

BY MRS. W. N. BLAIR.

Thinking over the work of the year past, I find nothing new or remarkable to report. The year has been a busy, happy one, full of blessings, of work to be done, and strength to attempt it.

I was almost reluctant to give up the woman's work at the South Gate, which I had known from the beginning and had learned to love; but it seemed best, since Mr. Swallen was pastor, that Mrs. Swallen should take that work and I should help Mr. Blair in the new church at Sa Chang Kol. Since the new year I have been working there in connection with Mrs. Baird. I have particularly in charge the work for the new women who came in during the winter meetings. A large portion of those who gave in their names have been faithful until now, and each Sunday I can almost see that they have grown in grace and knowledge. Our Sunday afternoon congregations of women have grown from fifty to over one hundred, though the women attend still better the morning service. I fancy the reason for this is that, like the daughters of Eve they are, they are fond of that second of individual attention which is theirs at the morning roll call. One old lady in my class is so deaf that she scarcely hears a word, I think, yet each Sabbath when she sees me take the roll book she says "Here is Chunsil, pooeen, I won't hear my name when you call it, but don't mark me absent." She never misses a service and seems always happy, though I am sure she gets only the teaching of the Spirit in her own heart. Hongsi, whom some of us know

as Mrs. Hunt's amah, has been doing good work as Bible woman in the district.

I have been able to do more calling this year than ever before, meeting a large part of the women in their homes. I have found this work difficult for several reasons, the difficulty of keeping up a profitable conversation, the disease, filth, and the over-hospitable hostesses' refreshments; but spite of the difficulties, it is one of the most satisfying and profitable kinds of work I have done. I made about fifty calls, meeting in many cases several of our women at one call.

I found opportunity in January to hold one country class in Yung You County, being able to leave the babies with Mr. Blair and Miss Kirkwood. Over seventy women studied. Wonsi, Mrs. Moffett's Bible woman, helped me, and Mrs. McCune taught singing, much to the delight of the women. She, with Mr. McCune, had been for some time in the home of Kinsai, a rich widow, who had prepared rooms for us in her house. I divided the women into two classes in the morning, to one of which Wonsi taught Mark's Gospel, while I taught selected lessons from Ephesians to the more advanced women. In the afternoon they had topical studies and singing together and in the evenings devotional meetings, except for the two practical talks on the care of the home and children. Country classes are always a delight, and this was an exceptionally happy one.

In the city training class in the fall I taught "Sung Kyung Moon Tap" to the second class women. In the spring class I was prevented from taking part by my trip to Syen Chun where I had the privilege of assisting in their class and afterwards of a week's visit. I taught the life of Christ and Matthew's Gospel.

I was able to do school work in both the Academy and the advanced school

for girls, and had charge of the South Gate lower school for girls until the New Year. In the Academy I taught English history three times a week during the entire year. The subject was full of interest and gave ample opportunity for lessons in bravery and patriotism. In the girls' school I taught arithmetic to the third class every day until December, when I was compelled by illness to give up the work. It is a joy to see of what Korean girlhood is capable.

This completes the work of the year which can be classified. The care of two babies through another year of missionary life, the cares of the home, packing the "Moksa" off for his trips, seeing callers, attending some few weddings and funerals, all these too are parts of the year's work. Except for a short attack of diphtheria in the fall, we have had no illness in the family and the year has been one of uniform health and happiness.

### In the High Valleys.

BY MISS M. BENT.

In April at the close of our Pyeng Yang class for country women Pakai, my Bible woman, and I started for Koksan. We traveled 213 miles by chair and horse and were absent from Pyeng Yang twenty-two days. No foreign woman had ever visited this mountain region and the first one was such a curiosity that one little girl on beholding the strange being exclaimed "Mother, look at this thing!" Though so cut off from Pyeng Yang by natural barriers, Christianity seems to have penetrated far into the mountains and Christians may be met all along the road.

We held a class at Ton Chi Tu, a beautiful little village nestling in a peaceful valley, so secure in mountain fastness that no effect of war and turmoil reached it at the time not long since when Korea's destiny hung on the balance of war. Fifty-two women and girls from eight



different villages, some of them twenty miles distant, attended the class. About half of the number could read. They studied John's Gospel and Mark, while those who could not read were taught from Mark's Gospel, the catechism, and the First Reader.

Eleven of the women of this class walked with us to Tori Kol, a distance of thirty miles, to attend the second class. This time there were thirty-nine women in attendance. The Christians of the church in Koksan up begged us to hold a class there, but we had to come away, telling them that perhaps some other time it might be possible to hold a class in their city.

These mountain people were interesting. Their efforts to live as Christians, so shut off from intercourse with others of like belief, are commendable. The tale that some of the women told of their blind groping after truth and their attempts to "do the doctrine," about which they knew so little at first, were pathetic. I hope their request for some one to come to them next year to teach them may be fulfilled.

### A Rigorous Moral Standard.

BY REV. G. LEE.

In the Whang Ju district the work grows apace. There are six new groups that have grown up, four of which I have never visited. As has always been the case in our work, the Koreans break up more ground than the missionary can till. The anti-tobacco-smoking society still flourishes, and one of the three Whang Ju helpers is supported entirely by funds which formerly went for tobacco. It is the society's ideal to make the Whang Ju Christians all anti-tobacco-users; and where one sees the amount of Japanese cigarettes smoked by Korean children he is constrained to say from his heart "God speed to them in their zeal."

One evangelist was selected at the fall

leaders' meeting and worked for a short time, but he showed poor judgment in some of his conduct and was relieved of his position. He was invited to take a glass of light Korean wine at a roadside inn where he had stopped to preach the Gospel. In a moment of weakness he yielded, and his weakness destroyed his influence; for it is a fixed idea in the minds of the heathen of this district that Korean Christians do not drink intoxicating liquors and any Christian who does is not worth a hearing.

The group at Yong Su Kol are happy in their large tiled church building, finished last fall. The building will seat between three and four hundred. At this group the Whang Ju people have determined to start an academy. For several years they have had a successful primary school, to which pupils have come from the whole district; but this year they feel they must make an advance, for the subject of education is working like a ferment in the Korean mind. The oldest helper on the district has been selected as principal of the school, and he, with a former academy student, compose the faculty. Of course the attempt is crude and the work accomplished will be faulty, but the development is along the right line and must be fostered. The Korean Christian's desire for education will not be balked, and may the Lord give us grace to guide this movement aright.

\* \* \* \* \*

*Rev. C. D. Morris, Yeng Pyen:* A villager who belonged to the Il Chin Hoi decided about a year ago to become a Christian. Some time later, when the money was being collected to sacrifice to the village devil, he as a matter of course refused to contribute. The head man of the village had him seized, bound, and beaten, but he remained steadfast and is a faithful witness for Jesus to the whole surrounding country.

## The Korea Mission Field.

Published monthly at Seoul in the interest of all the Evangelical Missions in Korea.

Editors: { C. C. Vinton, M. D.  
Rev. C. G. Hounshell

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Upon business matters address C. C. Vinton,  
Seoul, Korea.

## Mission of Methodist Episcopal Church, South.

APPOINTMENTS, SEPTEMBER, 1906.

Mission Superintendent: J. L. Gardine.  
Seoul Circuit: C. G. Hounshell.  
Choon Chun Circuit: C. T. Collyer.  
Union School, Seoul: C. G. Hounshell.  
Songdo, S. Ward Circuit: J. L. Gardine.  
Songdo, North Ward Circuit: W. G. Cram  
and A. W. Wasson.  
Songdo, School: T. H. Yun and  
A. W. Wasson.  
Chi Gyeong Tu Circuit: R. A. Hardie.  
Wonsan Circuit: R. A. Hardie.  
Wonsan Medical Work: J. B. Ross.  
At Home on Leave: J. R. Moose.

### WOMAN'S WORK.

Carolina Institute, Seoul: Mrs. J. P. Campbell, Miss Lillian Nichols and Miss Eleanor Dye.  
Lucy Cunningham School, Wonsan:  
\*Miss J. C. Hounshell and Miss M. M. Ivey. To Language Study: Miss Mary D. Myers.  
Tululah Hargrove Memorial Home and School, Songdo: Miss Ellasue Wagner, School and Woman's Work North Ward; Miss Cordelia Erwin, School and Woman's Work, South Ward.  
At Home on Leave: Miss Arrens Carroll.  
\*Miss J. C. Hounshell is ordered to rest for three months.

## Comparative Statistics.

Showing Increase in Ten Years of Korea Mission of Methodist Episcopal Church, South, opened 1896. The First Annual Meeting was held in 1897.

	1897	1905	1906
Missionaries	2	7	8
Wives of Missionaries	2	5	6
Woman's Board Workers	1	5	7
Local Preachers		1	1
Exhorters		8	13
Native Helpers	2	3	11
Carriers		21	15
Bible Women		7	8
Members	54	759	1,227
Probationers	108	457	1,694
Adults Baptized	45	201	606
Infants	6	68	198
Sunday Schools		14	24
Sunday School Teachers		44	95
" " Pupils		561	1,412
Contributions in Yen	191	1,680	3,796
Societies		46	129
Chapels		23	47
" " Built		2	12
Pupils in Boys' Schools		91	92
" " Girls' "		74	80
Dispensary Patients		3,016	4,056

## Knowledge A Revelation.

BY MRS. W. M. BAIRD.

After the Academy opened in October I taught an hour every day, taking the second class through the study of zoology. This class is the most promising set of boys that I have ever tried to teach, and their enthusiasm was enough to have inspired the most irresponsible of teachers. After the Christmas holidays at their request I gave them a talk every day for a week or two on the subject of physiology and hygiene. To quote from my narrative for January:—"During the last week one of the dearest desires of my heart has been realized. For months I have been longing to get closer to the hearts of my class of academy boys than the ordinary routine of classroom work seemed to afford an opportunity for, but now the opportunity has come through the medium of a fifteen minutes talk with them daily, consisting principally of questions on

their part and answers on mine. I cannot tell you how affecting it has been to discover how ignorant they are on many subjects which even our young children have some knowledge of, and yet so anxious to know what is true and right. Fifteen minutes have seemed all too short to them, and during the three days of Mr. Becker's absence they have begged me to stay through his hour and I have gladly done so.

"Here are some of the questions that their minds are busy with: 'What do we think with? Is it our livers?' 'Where is the seat of the soul, and when does it enter the body?' 'Do the passions govern the body, as we have always been taught, or are they too under the direction of the brain?' 'What is the reason for the difference in children? Why are some well-formed, sweet-tempered, and bright minded, while others are unshapely, lacking, and dull?' These and similar questions have given me opportunities beyond anything which I had ventured to hope for to impress upon them in an informal and very practical way the importance of cultivating self-control, right habits, pure hearts, and clean imaginations, and above all their responsibility as fathers of children.

"As I have touched on these subjects and they have crowded around, listening to every word I uttered as if it were a revelation, the one text that rang through my head has been 'Lord, who is sufficient for these things?' But with it has come the unwavering answer, 'Our sufficiency is of God.' "

In February an arrangement was made which gave me an hour three times a week with the fourth and fifth classes in the subject referred to above of physiology and hygiene. The text-book prepared by Dr. Arison was used and I found it an excellent basis of communication between teacher and pupil, although I had to work hard to master it

myself to begin with. With the aid of the text-book, two good charts, and a mannikin belonging to Mrs. Moffett, the subject was unexpectedly easy to teach and was full of profit and apparently of pleasure to all concerned.

After finishing zoology, I took up botany with the second class and found them even more enthusiastic and insatiable than they had been in the former study. It was much to be regretted that only two hours a week could be spared for this study.

In all my work with the academy boys this year one thought has been uppermost:—Oh, to see Christ formed in them at any cost of prayer or pains! With that I shall count my work well done, and lacking it only a failure.

### A Bible Woman's Work.

BY MRS. O. K. ARISON.

Kwaksi has been very faithful, both in and out of the hospital. Her work consisted in first attending morning worship at the hospital and then teaching in-patients at any and all times convenient to the patient, according as she was well enough to listen and understand; then in meeting all the women who came to the clinic every day, teaching them and finding out where they live, accepting invitations to visit them at their homes.

She visited patients who had gone out from the hospital, even in villages many miles from here, where sometimes she had to remain over night and come back next day, always inviting all she met to come to our Sunday morning services or any of our church services where most convenient. She reported to me every morning and I directed her always as best I could. I have received many Korean guests through or with her, sometimes patients who had gone out and often friends of patients who are in or have been in the hospital.



She got one of the church women to take her place here while she went with me to Han Kang, where she visited Keun Han Kang, Chakeun Han Kang, Su Mai, and other villages, meeting and talking with many women in each place. We were there only two weeks and had one service on Sunday, at which about twenty five women were present.

She has made during the year 297 visits to homes, met and talked with 1,652 women at the hospital, given away 452 tracts and 95 books, mostly Mark's Gospel, and 30 or 40 women have been converted in the hospital or through her during the year. She has visited separately homes and washing places by the mountain streams, often talking with fifty at a time there or after a church service on Sunday. She is always anxious to see a new face at our Sunday morning service from among the many she has invited and she has often been rewarded.

### Persecution Turned Aside.

BY REV. E. M. CABLE.

The work in the southern Kangwan islands has been in charge of local preacher Ha-Chun-taik. The past year has been one of great persecution and trial for the churches; but the preacher and people are deserving of commendation for the way in which they have stood loyal in the midst of fierce persecution.

Early in the winter a young man not a member of the church, but one who pretended to be, accompanied by several companions, went to one of the spirit temples on the island and as a joke carried away two of the mats. The villagers, upon learning of this desecration of their sacred temple, arose en masse and, securing the aid of all the heathen people on the island, went to the church and for a while breathed anathemas upon the Christians. But,

thinking this treatment too mild, they seized clubs and beat several of the Christians, so that one died of his bruises. The case was taken to the authorities by the Koreans and the perpetrators arrested and beaten. But no sooner had these men been released from prison than they returned and again incited all the heathen to unite and drive the Christians from the island. Nothing was lacking in their determination this time. Drastic measures were to be used. A dog was caught, and after the lifeblood had been drawn, they wrote their vow in its blood. They were to have no intercourse with the Christians in any way. The latter were to be prohibited from getting drinking water from the village wells, and their fields, salt works, etc., were all to be taken from them. The measures agreed upon, if carried out to the extreme, would have exterminated the Christians.

But God oftentimes makes even the wrath of men to praise Him. A remarkable cure effected by the prayers of the Christians caused the oppressors to relent, and the severe measures proposed have not been carried out. The work still continues to grow, and I should not be surprised if, before another year passes, many of those who are persecuting the church themselves become Christians. "God works in a mysterious way, His wonders to perform."

### Seoul Central Church.

BY REV. C. A. CLARK.

On August first, 1903, the Central congregation moved to its new site in the part of the city called Syang Dong. The distance between the old site and the new was so great that the break has been very marked and the work this year has been a good deal like originating a new church altogether. As one looks at the congregation today and compares it with what it was three years

ago, you can scarcely find twenty of the old congregation among them. The wonderful work at Yun Mot Kol this year has drawn steadily from us, as is natural. Success brings success. People like to go to big meetings. This has been especially true in our work among the higher classes who are our neighbors at Syang Dong. No sooner have we won them than they flit to Yun Mot Kol. We can't seem to get away from the old stigma of being "the butcher church."

The services at the hospital began this year have drawn away the score or more of our people living near there. Yet, in spite of all, the attendance now is fifty per cent above last year's and the interest is close. For some months nightly meetings for prayer and Bible study have been held in one or two or three places in the city. Catechumen meetings have been well attended. Death has taken six of our strongest members. The butcher problem is the greatest one in the church at present, i.e., how to win the butchers without losing all other classes of society. It is impossible to go any farther in church organization until the position of brother Pak, the butcher, can be defined.

The new church had four hundred square feet of floor space more than the old church, and yet within a month after moving to it it became so crowded that it was necessary to enlarge. The roof and north wall were removed and the floor space nearly doubled, making it accommodate nearly one thousand as Koreans sit. The entire cost, \$11 yen, was met by the Koreans.

Collections at the church have been greater than ever before, for schools, for Tract Society, for Bible Society, for the poor for missions, for congregational expenses, for building, a total of 352.64 yen. The people have paid their full share, nearly half, of the support of a

native preacher paid by the City Home Missionary Society. The bookroom has done even better than last year. The total receipts were 605.47 yen; total sales 524 Bibles, 1,720 portions, 4,118 other books—6,362 in all. Street preaching has been going on in front of the bookroom a number of hours every day throughout the year.

### Field Notes.

*Rev. G. S. McCune, Pyeng Yang:* Things are booming at the beginning of the school year here. Some 228 new students have been enrolled in the Academy, making a total to begin the year, of over 300 in College and Academy. Isn't that good? Arranging for the teaching is not an easy problem.

*Dr. J. H. Wells, Pyeng Yang:* Among the interesting experiences was that with opium "fiends" or rather morphine users, who, having commenced smoking opium, now use the hypodermic syringe and inject morphine daily. They are a most abject lot and usually from the homes of the well to do. I was persuaded to take one in in April and instituted an original treatment, in which adrenalin was the main medicine used and the habit was cut off at once. It proved successful, not only curing one who for years had been addicted to the habit, but leading to his conversion and that of three of his relatives, and so the temporary cure has apparently proved permanent.

This case created quite a furor among the morphine users, so that in April had some thirty applicants for treatment and cure. I admitted seventeen, many of whom left with the desire to use the poison eradicated. They proved so numerous—even one can make himself "numerosus"—that I sent some remaining to the hospital conducted by one of my former students, and he, using the method I originated, is having the same success.

*Rev. A. G. Welton, Seoul:* The regular training class was held earlier than usual. Representatives from nearly all the groups came. The total enrollment was sixty and we studied for ten days. The Life of Christ, Romans, Ephesians, and Geography were some of the subjects taught. Our duty to proclaim the good news to others that we ourselves have heard and rejoice in, was made a special feature of the various meetings. Next, the close an opportunity was given to all to volunteer the number of days each could give to this special work during the year. When the pledges were all in it was found that more than two years time or about ten days each, for all in attendance, was given.

*Mrs. W. M. Barrett, Taiku:* A new feature of my work this year was the accompanying Mr. Barrett several times on the Sabbath out twenty *li* (seven miles) to spend the day with the largest group of his territory. Here are a large group of women, gathered chiefly through the efforts of one elderly woman, ignorant but faithful to what she knows. She has been a catechumen about a year, but was the only one of the women who dared to face the questions of the missionary ere she might be admitted even to the outer courts. This spring six more were examined and passed very creditable examinations considering that none of them could read or even had a Bible. The prayerful attitude with which they came, the quaking of heart at being questioned by a man, and the sincerity of their religious experience touched me greatly.

*Miss M. L. Chase, Syen Chyen:* In most of the women's classes taught this year some time has been given to the study of Dr. Sharrocks' book, "The Hygiene of Parturition." The study of this book brings an unreserved expression of gratitude from the hearts of the suffering

women. After reading it many come to the hospital and secure restoration to health who would otherwise have endured a lifetime of unspeakable suffering and helplessness. It seems wonderful to the women who still have stamped indelibly upon their memories the "of no consequence" place they had in their days of heathen faith, "that a western doctor of great ability should be so strangely kind as to spend any of his precious time in writing a book for the like of those, who are nothing but women."

*Rev. E. W. Koons, Chai Ryung:* I was able to do a large amount of pastoral work by letting the people come to me when I could not go to them. In this way several cases of trouble in churches and families were settled and one case of persecution that had threatened to become serious was checked. The group in question had just finished a church, a humble little building, but representing sacrifice and labor, when the death of a couple of boys in a near-by village was attributed to the fact that some of the stones in the foundation came from a "sacred" rock, and this was enough to make a mob burn the building and to make threats of what would happen to the Christians, if any more disasters came to the village. I called the attention of the magistrate to the matter and he put a stop to the threatenings and had damages collected from the offending village to build a new church as good as the former one.

*Dr. M. M. Null, Taiku:* The Koreans have responded better this year than ever before. The work has been entirely self supporting. This means much with a people as poor as the Koreans, but they are quite willing to pay for everything they receive. Much charity work was done, yet the price of the treatment came from those more able to pay. Thus we



believe that medical work appeals to the Korean, and that he is willing to support it after the work is once well started. We are glad to say to the people in America that our work this year has not been charity, for the Koreans have repaid every cent expended by the Board.

*Dr. Emma Erasberger, Seoul:* Urgent out-cases frequently vary the daily routine, while at times amusing incidents form a welcome break in the otherwise unbroken tale of human woes. The other day a swarm of bees, evidently mistaking our small quarters for a hive, insisted upon entering the dispensary. At first we protested vigorously against such a pre-emptory claim, but being far outnumbered we were compelled to retreat, not however until the helpers and some of the patients had been worsted in the fight.

Our entire drug stock was thus left at the enemy's disposal until toward the setting of the sun, when they saw fit to vacate.

*Rev. F. S. Miller, Chongju:* So many prayers have been answered; as when Mr. Kim, the old gentleman druggist, left his concubine, giving her and their son his home, and moved his wife and their daughters out to a little thatched house near us. He says his home is just full of peace now. Or, as when young Chang, grandson of an imperious old gentleman, resisted his grandfather's persecution and threats of suicide and still continues to attend church and live a Christian life. Or, as when an ex-magistrate came boldly out on the side of Christ and closed his store on Sabbath, even when it was market day and thus a real test, and humbly took his place with low classmen in God's house. The sight of stores closed on Sabbath, even when it was market day and meant the loss of most of five days' profits, has filled our hearts with joy and been a loud witness for Christ.

## Bible Classes and Itineration.

BY MRS. J. K. ADAMS.

At the end of November Mrs. Barret and I arranged for the Satol class. We found the Satol women very enthusiastic, and several came from another group, twenty *li* away, Chaksei. Altogether there were about 42 enrolled. The interest of the women throughout and their apparent hunger for the Bible study went a large way toward making the class a success. We slept and ate and studied in two or three small rooms that opened together, making a large room in the day time for study. A number of times we remarked that our home friends surely would have enjoyed the picture as we sat around the itinerating box, with the lid opened out for a table, and in close proximity, the room being only eight by eight feet, a group of Korean women and girls, sitting around their pickle-pot, or *kiunchi*, as they call it, and a heaping bowl of rice before each one. One of our greatest difficulties was to get them to go to sleep at night, as they seemed to delight to sing, recite Scripture, and pray far into the night. Finally, for our sakes we thought, they did try to quiet down sooner, but with the early cock-crowing they were at it again; so we finally decided we would have to submit to the inevitable and try to make up for lost sleep on reaching our homes. We afterwards heard good reports from the class. There were also several professed conversions.

The next class was in Taiku and was our winter class for the country Christian women, although we had a good attendance this year from among the city women. The enrollment was 152, but the greater number were not in attendance when the class opened, owing to stormy weather. All the ladies of the station had some part in the instruction. They were taught singing, Unmoon (their native character), and studies in the life

of Christ, one of the Gospels, and topical studies. For their diversion, as well as instruction, we had practical talks, Gospel meetings, the graphophone, stereopticon, etc. I think they appreciated as much as anything some evenings when we arranged it so that a number of them could have baths. They said that too was a part of God's goodness and grace given through us.

Mr. Adams arranged a woman's class for the Kyung Ju women in April, and I met him in Chokok. He had expected to meet me in Chaksei, but was taken ill, and although he sent the cook to conduct me over a part of the road which he considered dangerous on account of thieves, the cook failed to meet us; so, after spending a night alone with the women of Chaksei, I travelled over this lonely and dangerous road with only the chair-coolies, and not even knowing that there was any cause for fear in that place. However, I wouldn't choose to go that particular road very often alone. The houses were very few and the road just narrow mountain passes, where even the chair-coolies were often at a loss to know which path was the right one.

The night at Chaksei, aside from the rumor that had reached me of Mr. Adams' illness and the fact that the cook who had brought the message was out in search of me, and didn't come back, was a very interesting one. I had a room crowded with women, all eagerly listening to all I had to tell them; and, whether there were any men on the outside or not I don't know, but once there was a voice from outside, evidently belonging to one of the brethren, urging them to talk or think of nothing but the many things that they wanted to know concerning the doctrine.

At Chokok I met the women and they urged us to come back that way. Kyung Ju is fifty miles from Taiku and a place of considerable historic interest as the

seat of the Silla dynasty, which existed several thousand years ago. We held a class here last year, and as I was then the first foreign woman to visit this place, I wore Korean clothes; but this year that didn't seem necessary. Mr. Adams and I conducted the different classes and worked in several talks on the care of children, the rearing of them, marriage relations, worship and superstitions of the people, etc. These, with the Bible study, Gospel services, etc., were greatly appreciated, and the women, numbering about twenty-five, were anxious that we should promise to come again next year.

### **Dedication of the Caroline A. Ladd Hospital, Pyong Yang, Korea.**

BY DR. J. H. WELLS.

Nearly twelve years ago the Board of Foreign Missions of the Presbyterian Church sent a doctor to Pyong Yang, Korea. For a year or so before that missionaries had visited the place and remained for a few weeks at a time. Some 100 professing Christians were the total enrollment. With the coming of the doctor permanent occupation was possible, for even as he arrived the country was ravaged by cholera: so it was unsafe for missionaries or any one else to live so far from aid. The first year the doctor was supposed not to do any medical work, but to spend his best efforts in acquiring the language. No appropriation was thus made for medical work either by the Board or the Mission. Sick people, however, took no such view, so, as soon as it was known that a foreign doctor was in the country, crowds came clamoring for aid. We borrowed about \$70, secured a small shack of two small rooms, and commenced seeing urgent cases. A man with gangrene of the arm came under that class and amputation saved his life. One blind with cataracts for some nine

years was operated on and sight restored. Some severe fevers were treated; and so it went. In a few months several thousand patients had been seen and the whole surrounding country knew that "things undreamed of in medical and surgical science in Asia" were daily done in Pyeong Yang. After a year or so we secured some \$1,500 from America and built a little hospital and dispensary. For seven years we held forth there at a cost to the Church in America of about \$350 a year, which sum also included all medical supplies for missionaries. About 80,000 different persons crossed the threshold of the little hospital, nearly wearing the thick steps out, and, the location being urgently needed for a girls' school, we appealed for money to build a larger and better hospital. Mrs. Caroline A. Ladd, of Portland, Oregon, nobly responded, and, giving \$7,000 through the North Pacific Board, enabled us to erect the hospital which her friends insisted on calling after her. The old hospital made a splendid beginning for a Girls' Boarding school, so every stick was conserved for the rapidly growing needs of the work here. The new building consists of a fine dispensary, two wings, one in native and one in American style, wards for some 25 patients, house for the superintendent, rooms for patients and for persons coming with sick, laundry, and other parts so complete that, though small, it is the most complete hospital plant in Korea, and this notwithstanding that we had to "cut out" one building, an isolation ward for lack of funds. The equipment is fairly complete, though as always in hospitals, there is much to be desired which we still lack.

The erection of the hospital has been under charge of Mr. Lee, who has had charge of all building in the station. As to its success as a building, I quote from the station report to the Board and Mis-

sion just published. "The station can now point to its hospital with pride. It occupies a fine site on a public highway and is built in such a way as to be of commanding appearance."

Now comes the dedication of this plant, whose previous existence as an institution under another roof has seen the growth of the work, so that in the territory where twelve years ago it alone ministered to the sick, are now two other stations and doctors in them. Then less than 100 Christians, now 31,842 adherents in the same territory. In all this district patients from every section have come in the past twelve years to Pyeong Yang, and how much influence the hospital has had in the growth no human being knows. It has been the main exponent of Christian charity and the strongest illustration of "by their works." The dedication was held on October 15th, 1906, and some 1,200 people assembled to take part. Rev. Mr. Noble, of the Methodist Mission, made the opening prayer. Four well known Koreans spoke well on the necessity of supporting the hospital. One, a graduate of the medical class, spoke for the medical college department, one spoke for the evangelistic phase. Mr. Lee made the dedicatory prayer, and after refreshments the assemblage dispersed. It was a happy occasion and many spoke of its enjoyable features. Financially the hospital now, as forsooth it must, flies with its own wings. We have not a single endowed bed and the \$375 we are assured of from the Board is only what a large missionary station of this size should have for medical necessities for the families and children. What a blessing if we had but \$500 a year from America for true charity for the Koreans! It costs a little over \$1,500 a year to run it, and most all of this must come from the Koreans and is coming; but how fine it



would be if we could aid them just a little and so do more strictly charity work.

Such in brief is the Caroline A. Ladd hospital, dedicated to the service of God on October 15th, 1906. The number of patients is nearly a thousand a month, and the daily ministrations to the sick, the sorrowing, and the very poor is, as all know, the most potent, the most powerful, and the most sincere form of missionary labor.

May the doctor in charge and all who have to do with it in any way be reflexly blessed as they bless those with whom they come in contact!

### Church Building.

BY REV. J. E. MOORE.

In a very marked way this has been a year of church building. Eight new churches have been secured and others repaired. In all the natives have given 1,490 yen for this work. The only foreign money that has gone into church building is 60 yen I secured for the new church at Chung San and 10 yen I put in a church in Sam Wha county.

In some places the enthusiasm with which the Christians gathered together and with one heart and mind gave of their labor and money and building material, and the way in which the women took their part both in money and in preparing the rice for those who worked, was most inspiring. Several incidents are worthy of record.

At Ham Chong an old woman came to me and said she wanted to be baptized and receive a good name, not a heathen name, but one she could take to heaven and keep forever. She was a lone widow, but her wrinkled face, bright with a happy smile, told her story—the old, old story that ever is and ever makes new. I baptized her and named her "Young Pokie," which means

"everlasting blessing." Her smile was now brighter than ever. Though over seventy years old, she attended market, saving every cash of profit. After some weeks she had saved one thousand cash. This she changed into a bright, new, silver yen, and at our last Quarterly Conference, with that same smile only brighter, brought her yen forward and gave it for the building of a new church. We remembered a widow of Jerusalem casting her mite into the treasury and knew that she was not the last of her kind. At Sai Jura, in Sam Wha county, they built and enclosed a new five kan church last fall, but did not get it finished before cold weather came on. This spring, when they came to finish it, they found their congregation had increased so they could not all get in, and it was necessary to add two kan to the building. It was well filled with Christians when I visited them in April. This church that grew in the building is typical of our Korean work. At So Chasan we have had a group for some years which has worshipped in a little thatched house. Last year the leader concluded it was time to have a new church. This leader is the head man of the village and had the only tiled house of which the village could boast. He gathered the Christians together and laid before them his plans, saying "We must have a new church, and it must be a tiled church." Then he startled them by saying if they would help he would be responsible for all the tile. In amazement they asked him where he would get the tile, for they knew there were none to be bought, and it would cost a large sum of money to have new ones baked. He answered "You know how I have been proud of my tiled house and have lived as a lord among you during these years"—in fact, most of these people lived by working his farms—"but it is not meet that my house

should be better than the Lord's Temple, so I am going to take the tiles off my own house and give them to the church, put thatch on my own house, and be one among you." Since the days of Yo and Sun they had never heard it after this manner, yet they could not but believe, for at once they were asked to help take the tile from the leader's house. This put a strange fire into their blood they had never felt before. They, too, must do some thing. Ten *li* away were some fine trees that would make good building material. They went at once and bought them. Then came the cutting. All told, they mustered twelve able bodied men. The church was to be a large one, for they were building for the future. With great labor by ox and donkey and their own hands they drew the timbers over the ten *li* of hill and valley. Their hands were sore and their backs tired, but they kept praying that God would give them success and add greatly to their numbers. Just back of the leader's house is a beautiful knoll covered with chestnut trees and made sacred by the graves of his ancestors. At the foot of the graves is a gentle slope of green grass. Here they piled the lumber, for this was the spot chosen for the new church. This was the leader's field, and one would think he could do as he wished with it. But many things unexpected, to the westerner at least, happen in the east. At this point the brothers and mother of the leader, who were not Christians, appeared, and with great demonstrations of anger and threats of violence declared that the church could never be built on this piece of ground. It would pinch the tail of the dragon who had guarded the graves of their ancestors for centuries and dire calamity would befall the whole family. They came to

me for advice, but not being up on Dragonology I was at a loss what to say. All this, together with their lack of money to pay the carpenter, caused delay and winter came upon them with no church. Yet they did not give up, and during the days when they could not work with their hands they worked by prayer and preaching. With spring came the increase. The church must be finished. The twelve men had brought all the timber but the rafters. These must be brought. They now gathered thirty-five men, who with ox and donkey brought with ease in one day what in the fall would have taken a week of hard work. As yet the carpenter was not provided for. Then came forward one of the new believers, who had been a great drinker. He said "I will give 500 *nyang* (50 yen), which is the price of a year's drink." Another said he had plenty of rice, so would board the carpenter so long as he might work. Then the building began. But where? No at another place, but on the dragon's tail, as first planned for. The winter's revival had solved this problem, as it had all others. How often a revival of the heart does solve all difficulties of head and hand. Among the new believers were the mother and sisters and brothers of the leader, who were now glad to help in the building a temple to the true God, whom they now know as their only protector. Not many weeks passed until the roof was on, and now, almost completed on that beautiful slope overlooking the surrounding country, stands one of the finest churches on the work. It cost in money and labor all their own almost 10,000 *nyang* (1,000 yen). It is a large eight *kan* building and will be almost filled by the time it is finished. Surely their prayers have been answered and their labor rewarded.

明治二十八年七月一日 三領價使物認可

# THE KOREA MISSION FIELD.

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## Pyong Yang Academy.

BY DR. W. M. BAIRD.

At the opening of the Academy on October third ninety new applicants had each to be examined. Not all of these could be received. The total enrollment then was one hundred and thirty, which greatly crowded the Academy building. The lower classes especially were large. On one occasion I entered one of the upstairs rooms and found the whole space densely packed with pupils and the space about the windows on the roof outside occupied with the overflow.

After the winter vacation the school reopened with thirty new pupils, making a total enrollment for the year of one hundred and sixty pupils. The question of space was partially solved by making such an adjustment in the daily schedule of studies as to cause the pupils of the upper classes to have their major studies in the morning and the lower classes to recite their major studies in the afternoon. Then, by dividing the large classes into two sections, room was secured.

The school shared with all Korea the storm of intense excitement incident to the publication of the fact that the nation was to become a dependency of Japan. Feelings of shame, resentment, and hate found expression in the determination to do something heroic in the hour of their country's need. For a time studies were greatly neglected. Many pupils left school and returned home. Twelve others went down to Seoul against advice and without permission to join in the demonstrations which were expected to take place there. These twelve

pupils were suspended. Order was restored, and the remaining pupils returned to their work with increased zeal, as if to make up for the lost time. Considering the unusual circumstances of the year, it is a matter for thankfulness that one hundred and four pupils continued in school until the close. With the exception of the period referred to above, the year has been marked by a high grade of work and the pupils have shown progress along all lines.

One of the most notable features of the past year has been the tentative union with the Methodist mission in school work. Without waiting for formal rules of cooperation practical cooperation was undertaken by simply commencing, each station putting in what it had to give. The Presbyterian mission had a building, a small appropriation, and a school in operation. The Methodist mission did not as yet have a building or an appropriation or an organized school, but it had a missionary, Mr. Becker, a Korean pupil-tutor, and prospective pupils. The Methodists were somewhat hindered by a desire on the part of their local constituency to found a denominational school of their own, for which the Koreans proposed to furnish the money. They feared being absorbed into the Presbyterian body in case union work should be entered upon. The missionaries were able to take a broader view, and, believing that cooperation in educational work is essential to efficiency and economy of the working force and to the establishing of schools of the grade which will be necessary to the needs here, decided to commence union work. It has required much faith in the future



and much sacrifice for the present and reflects great credit upon their good judgment and willingness to work for the highest ends. At first there were no Methodist pupils, but they came in a few at a time until their total for the year reached fifteen.

To do at least the tentative arrangement has proved highly satisfactory. Mr. Becker is a man of excellent spirit and good teaching capacity and very acceptable to the pupils. Free from denominational or personal selfishness, he is willing to work hard in the interests of a common cause. By arrangement he took charge of the mathematical department and conducted it with success.

During the year the teaching force has consisted regularly of Mr. Baird and Mr. Becker. Mrs. Baird has also taught for one hour and sometimes for two hours per day throughout the year. Her constant presence in the school has been a great influence for good, which has reached far beyond the classes she taught.

To teach all the classes there was constantly needed what would aggregate the full work of another foreign teacher. It was not always possible to secure this amount of foreign teaching, but by station appointment Dr. Moffett gave one hour per day of teaching during October, Mr. Beraheisel three hours per day during February and March, Mr. Blair two hours per day during May. There were times when the whole quota of teaching could not be given, and this would have been the course for the whole year except for the very efficient teaching given from time to time by Mrs. Blair, Miss Kirkwood, Miss Best, and by Mr. and Mrs. McCune. The Korean teachers numbered three, beside several pupil-tutors. About three-fourths of the aggregate of the teaching done in the Academy was done by Korean teachers. These teachers have been growing in efficiency, though the teaching they have

done has been largely in the lower classes. The constant necessity for changing schedules and filling vacancies caused by the changes in the teaching force has been no slight task and has often interfered greatly with the continuity of study by the pupils. It is an injury to the school in more than one way and a burden to the principal, which can only be avoided by a sufficient number of regular teachers.

On June second Commencement exercises were held and four students graduated, this being the third class that was graduated from the Academy. Positions were awaiting these young men before they received their diplomas. One was employed to go to Hui Ju at a large salary to start an academy patterned after the Pyeng Yang school. One is engaged to return to the Pyeng Yang Academy as teacher next year. From Hui Ju in the north to Kinsai, near Pusan in the south, requests have come in constantly for us to supply teachers for local schools. Good salaries were offered to pupils to induce them to leave school and become teachers, which in most cases were refused. However, at the summer normal class the most advanced of the five classes was composed mostly of former pupils of the Academy who for various reasons have been compelled to drop out and are now teaching country schools. Many other such partial products of the school are now filling positions of helpers, copyists, and leaders on the country circuits.

The manual labor department has continued to enable about half of the pupils to support themselves in school. Work has been furnished to all who were admitted to this department. A record was kept and each pupil was paid wages for each hour of work done and for that amount only. During the year Mr. Lee has developed work in the blacksmith and carpenter shops, where several

students are being trained to these useful trades. This labor and much of the work done elsewhere by the students has not been remunerative to the industrial department, but it was all paid for because it was real labor on the student's part. To find or make work for so large a body of students has been no small task, and the time is not far away, if this department is to be retained, when the whole time and energy of a skilled overseer will be necessary. I would greatly deplore the abolishing of this department, which in the past has aided so many pupils to secure an education, but I realize that the time is almost here when it will either have to be abolished or turned over to some one else for control and development. It will not long be possible for me to attend to it and at the same time give the attention which is necessary to the carrying on of academic and collegiate work.

How to pay the monthly wages of the body of working pupils, always from fifty to seventy-five in number, has been a tax upon my faith which at times it was not able to bear. Often it seemed as if it would be necessary to close this department for lack of funds. At times personal debts were incurred in order to pay the bills of the month. The sensation is similar to that of learning to ride an old-fashioned Columbia bicycle, when it seemed impossible to stop and exceedingly dangerous to go on. But God has been faithful and friends have not forgotten our needs. Funds have gradually come in, often from unexpected sources, and in unexpected amounts, and at moments of great need. In February, when there seemed no prospect ahead except to close the labor department and dismiss half of our pupils, the sum of three hundred yen received through Mr. Lee, enabled us to continue and the year was brought to a close without any deficit.

Cotemporaneous with the increased need for funds has been an increased contribution from the Korean churches. This has been another characteristic feature of the year. The greatest amount given in any previous year by all the Korean churches of city or country was one hundred and twenty-one yen. During the past year on the Korean Thanksgiving Day the Pyeng Yang central church alone contributed one hundred and thirty-two yen with enthusiasm. The total contributions of the eighty-seven churches and five individuals has amounted to four hundred and eighteen yen and sixty sen. Among the contributors must be mentioned one old lady from the country, not a person of wealth, who after attending a prayer-meeting at the Academy, came and said that she was so pleased with what she saw and heard that she wished to give the equivalent of fifty yen in order to help on the work.

Increased giving indicated increased interest in the education of the young, and the same interest is also indicated by the springing up of primary schools in every direction. So-called academies and high schools, within and even without the church, are being talked of in several places and indicate an interest in education hitherto unknown. The graduates of these schools will soon be applying to us in increasing numbers for a higher education. There are now in the territory which sends pupils to our academy in our own denomination alone several hundred primary schools, some of them well-established. A few graduates have already reached us from these schools, but word now reaches us of single schools which plan to send in from ten to fifteen graduates next year. Methodist pupils will also come in in much larger numbers next year. Every indication points to an increase of applicants which will exceed all former experience and for whom we have not as yet sufficiently planned. Our

accommodations, which were crowded last year, will be utterly insufficient next year.

### Among City Women at Taiku.

BY MRS J. E. ADAMS.

This year has witnessed a marked spiritual growth among the city women. While, at the beginning of the year, there was not a woman who was capable of teaching a Bible class, they have gradually developed during the year in ability to read and discern Bible truths until there are five or six women who are fairly bright and able to teach to the edification of the other women. And among the baptized women there are some twenty or thirty women attending a class of instruction each week; so the force of teachers will soon be increased. The church has 31 baptized women and 79 catechumens and about 200 women attending services and professing Christianity.

During the summer months last year, with the exception of a trip to Choan and one to Chimsan, I worked among the city women. We had the women's guest room open all summer with either the Bible woman or some of the other women there to meet the sight-seers who came. Besides preaching to them, many books were sold. During these hot months, on account of Dr. Null's serious illness, which made it impossible for even Mrs. Null to answer all the calls for help the extreme heat always brings, I found that even the knowledge of a layman was not to be despised; and there were a good many calls for help and advice such as any mother, with a little family of her own, is able to give. The two weekday classes were continued during the summer with a very good attendance.

Returning to Taiku after the Annual Meeting, we found that the interest that was already being manifested by outsid-

ers in our church was becoming intensified and the church would not accommodate all who came. Although the whole church has been enlarged several times since then, we are still crowded and women are often turned away for lack of room. As one foreign stranger remarked after attending the Sunday service, "How pathetic it was to see the crowded church and the many who could not get in and then to remember how many of our home congregations are sitting in luxury in large commodious churches." The same lady also remarked "The tears came to my eyes again as I watched them eagerly stretching out their hands to the collection basket with their offering of a few cash. And I thought of the wealth at home. Oh, it was all so interesting, and I intend writing home and telling them of what I saw."

How often I have wished for the power to draw such a graphic word picture of some of these things that we see day by day, that the dear friends at home might know the true conditions and see things as we see them; and then they could not help but love them as we love them, and the Board would not have so many anxious thoughts about the necessary funds for the development of the work that are not forthcoming. "Why do we sit still? Behold the voice of the cry of the daughter of my people because of them that dwell in a far country. Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Oh, if these churches described by our sister could only rouse themselves and come to the help of the Lord with some of the wealth which He has committed to them! "Ye that are the Lord's remembrancers, give Him no rest till He make 'this people' a praise in the earth."

The Bible woman and I started out to call on some of those who were beginning to show a special interest, and I was



surprised to see how many of the calls were in the homes of the better class. I have made between seventy-five and a hundred calls during the year, while the Bible woman has probably averaged ten times as many. We have entertained several hundred in our home, and several hundreds of tracts, Gospels, and hymn-books have been sold by the women and helpers to those women who are becoming interested. There is a great demand for books, that is increasing as the women learn to read.

### Itineration.

BY REV. C. E. KEMPE.

A large part of the year has been spent in travelling. Except in the far north where the work has been done by Mr. Bernhiesel and Mr. Blair, I have visited all the groups once and about two thirds of them a second time. With so many churches to look after, most of these visits had to be limited to a day or part of a day only, whether the church was large or small. I have sometimes held as many as 35 services in a month, preaching personally as many as 26 times.

A not uncommon day's work was a trip of varying length in the morning, examinations and consultations all afternoon, hurried sermon preparation during the evening meal, and an evening service in which might occur baptisms, reception of catechumens, the Lord's Supper, annual election of officers, and infant baptisms. Often a wedding ceremony or two might follow at the end of a two hours' service, and then conference with the newly elected officers till far into the night. Late hours, early starts, and the same program day after day frequently left the Korean helpers exhausted after a few days, so I have usually planned to touch the territory of three or four help-

ers each trip, thus getting a fresh man every few days.

In the four western counties the churches now insist on paying all the expenses of the visiting missionary, and they have generally made me travel in a little better style than in the old days when I paid my own way. I think I must have ridden on most of the wedding saddles and eaten my dinner in front of most of the wedding screens in that district. The visit of the pastor is turned into a holiday in most Korean villages.

A feature of the year has been the formation of new groups. I have been present at the organization of five new groups in Euiju, three in Nongchun, four in Ewen Chyun, and one each in Kouseng, Kwakcan, and Tungju. Some of these are very interesting.

In Nongchun magistracy a year ago there were no Christians and the town had the reputation of being very intolerant towards Christianity. For years the country churches of Nongchun have been praying and working for the magistracy. Last September the first converts came out and soon there were fifteen or twenty attending the church five *li* outside the East Gate. This was a country church of some 175 believers, most of whom were people of moderate means and education. As the new believers in the town were men of wealth and intelligence, they naturally were eager to build a church in the town, and it was quite a test of their sincerity when, in obedience to my request, they continued to wade the snow all winter to worship with the more ignorant country people. After proving them in this manner for several months, during which time other new believers came in rapidly, I gave permission for the purchase of a building and the division of the congregation. About half of the baptized people, including some of the officers of the country church, were included in the new church to

give it stability. They cheerfully put up 450 yen for the new building, and when the separation was finally made about March 1, it was found that both churches now numbered 175 each. The new church has since organized both boys' and girls' schools.

Another new group is in a large district in Euiju hitherto impervious to Christianity. During the winter class in February an ex-official from this district came for a "sight-see." He has been in command of garrisons in various parts of Korea, including three years at Pyeung Yang, and has also been magistrate in several counties in this province, including the three most important, Euiju, Tungju, and Kangkai. This old man, now retired from active life, became very much interested, bought books to take home to his neighbors, and began to preach far and wide, especially among his old acquaintances of the official class. As a result a group of 102 people are now meeting in his house, 25 of whom have now been believing long enough to be received as catechumens. A deacon from an older church has providentially moved to that neighborhood and has been placed in charge and a subscription is being taken for a new building.

Nearly all of the eighteen new groups that have been started this year have stories quite as interesting as the two samples given above. In all our work has increased from 60 churches with 6,507 adherents last year to 78 churches with 11,943 adherents this year and there are now Christians in every county in the province.

As usual large district classes have been held in the following centers: Syen Chyun, Euiju, Tulsan, Tungju, Sakju, Chosen, and Kangkai. These classes vary from seven to ten days in length and are of the utmost significance to the work, for they bring the members of a large number of churches together for

Bible study and the discussion of various problems. Mr. Adams of Taiku and Mr. H. E. Blair assisted in the Euiju class, which enrolled about 500 men. There were about 300 present at Tulsan in a very enthusiastic class. No foreigner could attend at Tungju, but three elders were sent and reported a very strong class. The fall classes at Chosen and Kangkai were conducted by the helpers assisted by a helper loaned by Pyeung Yang station. In the spring Mr. Bernheisel and Mr. Blair were present at these two places.

The Syen Chyun class was the largest so far ever held in Korea. Eleven hundred forty men were enrolled in eight divisions. We had the help of Dr. Baird of Pyeung Yang and Messrs. Welton and E. H. Miller of Seoul, all of whom made many friends among the Koreans. Following the precedent of last year, subscriptions of days of voluntary preaching have been taken at all of the classes, including also the local classes held by the helpers in each group. It is impossible to estimate the amount of such preaching this year, but it must have been several times what was done last year, and, with the accumulated effect of last year's work, has given us the greatest ingathering we have ever known. At the same time we have carefully avoided conventional "revival" methods, feeling that our churches were not ready nor our conditions favorable. Our own methods seem best adapted to our conditions, and though our expectations were great, they have been justified in the almost doubling of our adherents this year.

### **Woman's Work on the Yeng Byon District.**

BY MRS. C. D. MORRIS.

The women's work this year on the Yeng Byon District has been mostly car-

ried on by the native Bible women. I was able last October and November to make one trip over the whole district, simply visiting each principal group, meeting the women in one or two classes, and examining them for baptism and probation. From that time until March an occasional letter of encouragement and constant prayer in their behalf was all that we could do for the country women. In Yeng Byen city the Sabbath School was divided into classes and competent teachers appointed. These teachers have met with me for the preparation of the lesson each week, and since the first of January have also spent two afternoons a week in the study of Acts, and Friday afternoon all the women have met for Bible study. One woman who has believed for some time and who was baptized "Mary" some time ago moved from her former home to Yeng Byen. She is a peculiarly religious woman, deeply earnest and very conscientious besides being a good student and having the gift of teaching. Finding it impracticable to try to do any house to house work myself here where foreigners are so strange, I was very glad to take Mary on as Bible woman to do the city work. She has been faithful, teaching whenever opportunity offered, visiting in the homes, helping our Christian women to learn to read, and in every way taking my place as it were in the work. Our numbers here have not grown much, but there has been a great clearing out of insincere women, and those remaining have certainly grown in grace and knowledge, so that we now feel that we have a true and solid beginning.

Our First Bible Institute was held here the early part of April. The Pyeng Yang ladies again came to my assistance, and I had two of their Bible women to help me. We felt that the class was remarkable in numbers, in attendance, and in interest, and are very grateful indeed for the

way the women on this new district are taking hold of things and are hungering after the truth. The class was entirely self supporting, not one cent being given to help any one in any way. The fact that not even a cent was asked for was very gratifying, for these northern people are very poor and it meant much to come to this city in journeys of from two to five days, spend ten days here in study, paying their board, and return to their homes again. It meant careful saving and sacrifice to gather together that much money, when they have so little. This spirit of self support certainly carries with it a keen appreciation of the opportunities thus gained. They would accept no suggestions of the class being closed, even half a day earlier, that their homeward trip might be made easier. They had saved enough money to make the trips and pay their board for ten days and they wanted every moment of study they could get. They said they enjoyed it all so much because they were bearing all their own expenses. Practically all the city women attended, missing scarcely an hour of study or a thought taught.

### A Notable Meeting.

BY REV. J. P. PRESTON.

The most powerful revival meeting the writer ever participated in was recently held at Mokpo.

This port, though among the smallest ports in Korea, is unique in that its people have taken kindly to the Gospel, so that it has proportionately the largest and most flourishing church of them all. The first work to be opened in South Chulla province eight years ago, it continues to be the strongest and largest of the three score places of worship now in the province, the average congregation numbering over three hundred, with



eighty baptized members and an equal number of catechumens.

There were present at the meeting, besides the local congregation, forty-two leaders and representatives from the seven counties comprising this circuit, only four recognized meeting places being unrepresented.

By special invitation, and with the evident leading of the Spirit, Rev. J. L. Gerdine, of the Southern Methodist Mission, came down and preached twice a day for a week. Though only four years on the field, he is thoroughly at home in the language, and spoke with a directness and simplicity that won all hearts. He is a Spirit-filled man, and his preaching was with demonstration of the Spirit and with power. As the Spirit, through him, took the Word and reasoned of righteousness, and temperance, and the judgment, of the sinfulness of sin, and the necessity of cleansing, a deathlike hush fell on all, and it was as if the Word were a scalpel, cutting deep down into men's hearts and laying bare secret sins and hidden cancers of the soul. Then it was that confessions of sin poured out of scores of burdened souls and strong men wept like children. Then, as the yearning love of the Savior was dwelt upon, the new birth, repentance, faith, consecration, power for service, and the Christian's joy, it was as healing balm poured in. Faces shone with new life and new light, the church rang with hymns of triumph, and men stood six deep, eagerly waiting their turn to testify of blessings received—sins forgiven, differences healed, victory over self, baptism of the Spirit.

From the beginning to the end, the spirit of prayer, of intercession, of confession, poured out upon the congregation, was remarkable. For four days before the meeting 150 gathered for prayer; and during the meeting, it was not uncommon for several to begin pray-

ing aloud simultaneously and for prayer to continue until the signal for preaching the Word was given.

The object of the meeting was to arouse and quicken Christians, rather than to reach directly the outsiders, and the object was attained most gratifyingly. Almost every one testified to a definite blessing received. More than that, there were a number of outright conversions, the most notable being that of a very bright man from a distant county, who was seeking to exploit Christianity for political ends. He had a most wonderful religious experience. A noteworthy case was that of a baptized man from a large group to the south. Elderly and influential, he had by inconsistencies of conduct caused many to stumble and had greatly crippled the work. This man had stated that he could not be present at the meeting, but we prayed that he might come. Three days passed and still he was not present, and no representative from the group; but on Wednesday he came, and by next day he was on his knees under deep conviction, and seemed to have got right with God before he left.

The influence of this meeting will be felt far and wide in South Chulla. There can be no revival without cleansed, consecrated, and Spirit-filled Christians, and we believe there are many such as a result of this meeting. Join with us in the prayer that this revival, begun at Mokpo, may sweep our whole field, that we, too, may have some of the wonderful gatherings of souls that have come in like manner to other parts of the country.

### Beginnings of Missionary Work.

BY REV. E. F. MCFARLAND.

We returned from Annual Meeting October first, 1905, and the first act was to paper the two small front rooms of the Johnson guest house to fit them for studies for Mrs. McFarland and myself. For six weeks we boarded with the Nalls,

but afterwards, as it seemed best, we were allowed to fix up the wood-room back of Mrs. McFarland's study for a dining room and kitchen; and here we kept house, having our bedroom across the yard in the Noll's house. As winter came on it grew too cold to go so often across the yard from one house to the other, as was made necessary by having our bedroom under another roof. So again we had to work on the guest-house, in order to get all in under one roof. To make it possible to get any degree of comfort out of so small and inconvenient a house, it has been necessary to work on it and patch it up here and there almost the entire year in it. When it rains it is hard to keep it from leaking. Of course we endeavored to study all the time, but with no great ease, for the house was so small that when any work was done it upset the whole house for the time being.

In the fall I made two trips to the country, one with Mr. Adams out to Kyeng Ju, to help him with an eight days class. This class helped me in language more than I was able to help it. Later in the fall I went with Mr. Bruen through the counties that are to be looked after by me in the future. This was a very delightful trip, and inspiring to see how the Koreans were seeking light. I enjoyed very much teaching in the men's winter class of ten days. It was my first time to teach in one of these classes. My subject was Christ's travels in connection with His preaching. In the spring I went to the country on a few short trips alone, preaching and receiving some catechumens, which was a great joy. On as many Sundays as possible I have gone out to the Cho An church, two hours walk from Taiku, and held services. It has been a great surprise to see how the frequent presence of the "moken" will help the church, many coming first out of curiosity to see

the American and in the end finding their Savior. As I have cared for this church, Mr. Bruen had me baptize the first six members of it.

A large part of the past fall and winter I had in Taiku three classes a week in the church school for boys and on Tuesday nights had a prayer-meeting for them, and they studied Old Testament stories. After the Academy opened I had a class in map-drawing, and some of the young men became quite expert, while others were hopeless.

### A Quarrel The Means of Grace.

BY REV. G. LEE.

The work in Koksan shows excellent progress. At the leaders' meeting it was decided to furnish the salary of one helper and one woman worker. A new helper was appointed, who began work on January first, the former helper asking to be relieved. I accepted his resignation because he had proved that his calibre was rather smaller than the situation demanded.

The church at Chil Koi I found in trouble because of a quarrel between the helper and leader of the group. The leader, an old man, afflicted with the idea that his knowledge transcends that of most Koreans, tendered me his resignation immediately on my arrival. He didn't expect it to be accepted, and only tendered it that, Korean like, he might bring before the attention of the missionary the difference between him and the helper. I promptly accepted the resignation, and then in a spirit of love but with great plainness of speech I told the old man some of his failings. He became very angry and refused to attend any of the meetings. During the examination of candidates for baptism I received a note from him, consisting of Scripture references, the first of which I found to be Mark, 14:2, "Rise up, let

us go; lo, he that betrayeth me is at hand." I paid no attention to the note, nor did I make any attempt to see him, and when I left he failed to bid me good-bye. We left that morning with heavy hearts, for this group and this old man have been a sorrow to me for some years. The work has not grown, and I seem to have failed to find any remedy for the trouble.

At the last group visited we held the leaders' meeting, and while this was in session the old man came in, took his seat in the back of the building, and, when an opportunity offered, arose and made a most humble confession of his sin. It was a joy and help to us all to see such a work of grace in the old man's heart. When I left and he bade me good-bye he said with tears in his eyes "Pastor, I must bid you goodbye twice this time because I failed to bid you goodbye when you left our group."

### Two Incidents.

BY MISS H. F. ROBBINS.

During the first country trip an old lady came to me begging that we should go to her home and burn the fetiches. Quite a large party of Christians went with us to strengthen the old lady in her determination. On inquiry as to what had decided her to be a Christian, she told her story. For a long time her friends had urged her to believe the Jesus doctrine, but she had resisted their appeals. One day, as she was carrying a dish of something hot, she dropped it on her foot, causing a severe burn. Her son (a heathen) told her it was the wrath of God visited upon her for her sin in not believing. I confess I was a little skeptical as to the reality of her conversion, but was rebuked for unbelief when on my return to the village a few weeks

later she was among the first to welcome me.

In another village all through the class the face of one individual was an inspiration to me, that of a man who, the year before, had been the leader in persecution against Mr. and Mrs. Morris and Miss Estey. One look into the man's face was sufficient to convince one that whatever he did he did with his might; and that he would probably be as active in serving God in the future as he had been in the service of the devil in the past. On making inquiries as to why his daughters did not attend the morning service, I found out that he made them learn a certain number of Bible verses every morning. We succeeded in convincing him that there would be no harm in their having a few days vacation.

Let me say in passing that it is not my policy to teach the brethren. The people say "When the pastor comes he teaches both men and women, but you don't love the men or you would teach them too." Occasionally I do make exceptions to refute the above idea.

*Rev. W. A. Noble, Pyang Yang:* The aggressive character of our people is best illustrated by their efforts last winter to help evangelize the city. They united in house to house visitations during a certain period and, as a result of a week's effort, four hundred people were found at our altars. Later they united in a canvas of the city, and discovered that forty per cent of the houses of the city were either Christian or sheltered Christians. This stands out in wonderful contrast with the condition that obtained here a decade ago, when two houses out of every three were saloons and the city was known as the wickedest city in Korea. The vast number of the saloons have gradually been closed because the business has become unprofitable.



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**With a New Impulse.**

BY REV. J. E. MOORE.

Sam Wha Quarterly Conference lies 120 li west of Pyeng Yang and includes six churches about 10 li apart scattered over the northern end of Sam Wha county. There has been a church with a large congregation in the county seat for some eight years, yet very few Christians in the county seat, as the strength of the church came from a large village to the west. This year a new church was built in that village and it looked as though the old church would be emptied. But from the New Year things began to move in the county seat and now the church is almost filled with new believers. Three new churches have been built in this section during the year. Two helpers look after the work here. One, Han Sin-do, is a man of unusual clearness and uprightness of life and character, and the other, An Suk-hun, has shown a most gratifying growth in energy and spiritual life. Their record for self-support, while not so high as some others, has shown a large increase over last year. There are 51 full members, 268 probationers, and 169 seekers, making a total following of 488.

**Presbyterian Mission, North.**

Apportionment of Workers and Work.

1906—1907.

**SEOUL STATION.**

Rev. H. G. Underwood, D.D., on sick leave.

Mrs. H. G. Underwood, M.D., on sick leave.

C. C. Vinton, M.D., Mission Treasurer; permission to act as Secretary and Custodian of the Korean Religious Tract Society and as Business Manager of the General Council's periodicals.

Rev. J. S. Gale, D.D., on furlough.

Mrs. J. S. Gale, leave of absence.

Rev. S. F. Moore, Teaching in Union School; charge of work in river villages, permission to act as Editor on Christian News.

Mrs. S. F. Moore, evangelistic work among women.

O. R. Avison, M.D., Physician in charge of Severance Hospital.

Mrs. O. R. Avison, evangelistic work among women.

Miss K. C. Wamhold, Itineration and training class work; city evangelistic work.

Miss E. H. Field, M.D., leave of absence.

Miss E. L. Shields, nursing in Severance Hospital and evangelistic work.

Rev. A. G. Welbon, charge of work in north Kyeng Kui, northwest Kang Won, and east Whang Hai provinces.

Mrs. A. G. Welbon, evangelistic work among women.

Rev. E. H. Miller, Principal of John D. Wells Training School for Christian Workers.

Mrs. E. H. Miller, evangelistic work among women; charge of school for young women.

Miss M. B. Barrett, Principal of Girls' School.

Rev. C. A. Clark, country work to east of Seoul; pastoral charge of Seung Dong congregation; superintendence of building operations in Taiku.

Mrs. C. A. Clark, evangelistic work among women.

Rev. A. A. Pieters, charge of work in south Kyeng Kui and southwest Kang Won provinces; permission to act on Board of Bible Translators for half time.

Rev. E. F. Hall, charge of Sai Mun An congregation; evangelistic work in west Kyeng Kui province.

Mrs. E. F. Hall, evangelistic work among women.

J. W. Hirst, M.D., associate physician in Severance Hospital.

Miss S. B. Harbaugh (Mrs. J. W. Hirst), under appointment.

Located at Chong Ju.

Rev. F. S. Miller, charge of work in North and South Chung Chong provinces, with opening of station at Chong Ju.

Mrs. F. S. Miller, evangelistic work among women.

M. M. Null, M.D., medical work.

Mrs. M. M. Null, M.D., medical work for children and women.

#### PUSAN STATION.

C. H. Irvin, M.D., Physician in charge of Junkin Memorial Hospital.

Mrs. C. H. Irvin, evangelistic work among women and girls.

Rev. R. H. Sidebotham, Mission Secretary; charge of work in Pusan church and of Milyang, Changyung, and Sangs circuits; furlough after July 1st., 1907.

Mrs. R. H. Sidebotham, evangelistic work among women; furlough.

Rev. W. E. Smith, charge of work on Deer Island and of Kimhai, Changwon, and Hapchun circuits.

Mrs. W. E. Smith, evangelistic work among women.

#### PYEONG YANG STATION.

Rev. S. A. Moffett, D.D., on furlough.

Mrs. S. A. Moffett, M.D., on furlough.

Rev. W. M. Baird, Ph.D., President of College and Principal of Academy.

Mrs. W. M. Baird, Sabbath school, literary, and school work.

Rev. G. Lee, pastoral charge of Pyeong Yang Central church and charge of eastern circuit; oversight of building operations.

Mrs. G. Lee, Sabbath school and study classes.

Rev. W. L. Swallen, pastoral charge of South Gate church and charge of western circuit.

Mrs. W. L. Swallen, Sabbath school and study classes.

J. H. Wells, M.D., charge of Caroline A. Ladd Hospital.

Mrs. J. H. Wells, school work and visiting.

Miss M. Best, women's training classes and school work.

Rev. C. F. Bernheisel, pastoral charge of East Gate church and charge of Kang Dong circuit.

Mrs. C. F. Bernheisel, Sabbath school and study classes.

Miss V. L. Snook, Principal of School for Girls and Women; eight months furlough after February 1st., 1907.

Rev. W. N. Blair, pastoral charge of North church and charge of An Ju and Yung You circuits.

Mrs. W. N. Blair, Sabbath school and study classes.

Rev. G. S. McCune, associate charge of Kaksan circuit.

Mrs. G. S. McCune, Sabbath school and study class.

#### TAIKU STATION.

Rev. J. E. Adams, Principal of Academy; charge of city church and of work in counties of Kyeng San, Cha Sa, Hai Yang, and Yung Chan.

Mrs. J. E. Adams, charge of classes for women.

W. O. Johnson, M.D., medical work.  
Mrs. W. O. Johnson, charge of class for women.

Rev. H. M. Bruen, charge of western circuit; furlough after July 1st., 1907.

Mrs. H. M. Bruen, charge of classes for women; furlough.

Rev. W. M. Barrett, on sick leave.

Mrs. W. M. Barrett, on sick leave.

Rev. E. F. McFarland, charge of south-eastern circuit.

Mrs. E. F. McFarland, absent in America.

Miss C. H. Cameron, work under direction of station.

Rev. W. C. Erdman, language study.

#### SYEN CHYEN STATION.

Rev. N. C. Whittemore, pastor of city church; charge of Syen Chyen, Wi-ju central, western, and southern circuits; organization of academies in Syen Chyen and Wi-ju.

Mrs. N. C. Whittemore, visiting in homes.

Miss M. L. Chase, training classes in city and country.

Rev. C. Ross, charge of Kwaksan, Tungju, and Pakchun circuits.

Mrs. C. Ross, classes and visiting.

A. M. Sharrocks, M.D., charge of hospital; furlough after July 1st., 1907.

Mrs. A. M. Sharrocks, classes and visiting; furlough.

Rev. C. E. Kearns, charge of Sakju, Wiju eastern and mountain, and Nong Tyul circuits.

Mrs. C. E. Kearns, schools and visiting.

Miss J. Samuels, training classes in city and country.

Rev. H. B. Blair, charge of Choman and Kangkai circuits.

#### CHAI RYUNG STATION.

Rev. W. B. Hunt, pastor of city church; charge of work in Chai Ryung, Pong San, Sui Hung, and Sin Kai counties.

Mrs. W. B. Hunt, language study.

Rev. C. E. Sharp, charge of work in

Kang Yung, Haiju, Chang Yun, Song Wha, Ong Jin, and Sin Chun counties.

Mrs. C. E. Sharp, evangelistic work among women.

Rev. E. W. Koons, charge of work in Anak, Mun Wha, Chang Nyun, Eul Yul, and Pong Choung counties.

Mrs. E. W. Koons, work as station directs.

Rev. H. C. Whiting, M.D., medical work.

Mrs. H. C. Whiting, evangelistic work among women.

Miss Harrietta Whiting (not under appointment), young women's Bible class; evangelistic work.

### A School for Wives.

BY MRS. E. E. MILLER.

Last summer several of the young men from the John D. Wells Training School expressed a desire to bring their wives back with them when they should return in the fall, asking if some teaching could be given to them, either in the girls' school or some other school. As there also were a number of young married women living near us who were glad to attend an evening school, we turned the living room of our house into a school room three evenings each week. In all eighteen young women were enrolled and there was an average attendance of about twelve. Most of them were very bright and the rapidity with which they advanced in their studies was really remarkable. Those who on the first evening could not make a figure and knew absolutely nothing about numbers would be adding and subtracting in a few evenings. This grade of girls covered the four principles thoroughly in the year. Another class of girls, who had already had considerable arithmetic, made good progress in Dr. Field's Arithmetic.

The subject that was most attractive



to the students was that of knitting. All learned to do the plain and pearled stitch and made at least a pair of wrist-lets, while others persevered to the making of stockings and mittens for husbands and babies. Some geography was taught, also singing, and the helper in the girls' boarding-school studied English. One of the upper class girls in the boarding-school helped me in the teaching each evening and Miss Barrett often came in and assisted, and Mr. Miller helped a great deal.

### A Public Library in Korea.

BY REV. W. N. BLAIR.

The plans which were made during the summer for the opening of a library in the fine new building in the center of the city were perfected in time to permit of a most successful opening day on January 1st. The offering that day amounted to nearly five hundred nyang. Several thousand people visited our rooms between two and five P. M. New Year's day. To each was served a cup of tea and cake. I hope that this time may be reserved each year for us.

We started out with rather hazy ideas that a library building in the center of the city with an evangelist in charge would prove a powerful evangelistic agency. So far we have not succeeded in developing along that line. The fault, if it be a fault, may be due in part at least to the fact that elder Chung has been secretary in little more than name. While half his salary was paid by the association, his whole time was practically occupied by Central Church work and not only that, but work for the entire church. He has had a great deal of experience in lawsuits, and people from all over our territory are continually coming to him for advice and help. I should not wonder if he should be forced some day to resign his church work and hang out his shingle, "Chung Ik No, Attorney

at Law." Why not? The church and country at large needs it.

Though we are unable to report very much work done along evangelistic lines among unbelievers, the institution has been of use beyond expectation to the city churches. Study classes and officers' meetings have occupied the rooms to such an extent that we have hardly found time for ought else. The city New Year class was held here and Bible classes for four months every evening. Most of the committees of the Central, East Gate, and Sa Chung Kol churches have been held here and all the union officers' meetings. Beyond question the library rooms will prove an important factor in keeping all our city work a unit.

We are gradually getting the nucleus of a good library together. All the best papers obtainable have been kept on hand, but the Koreans have yet to learn how to use a library. The attendance has never been large, though since the assistant secretary has been in charge many more are coming. So far we have had four lectures, two of them repeated for the women. We are running a good sized bath room in the rear of the library. There are four large tubs and two sprays. Each person has six buckets of fresh water and is given absolute privacy, all for one nyang. The women are permitted to come by the rear gate from nine to twelve A. M. when a woman is in charge. The men use the building from two to nine P. M. Elder Chung lives on the place and is in charge, so that the Koreans seem satisfied that the double use of the rooms is entirely proper. Our financial burdens are heavy. We have expended in six months four hundred yen. This has been met by the sale of course tickets, by lectures and the returns from the bath-room, besides the fifty yen received on the opening day.

### Gained and Regained.

BY REV. A. F. MOORE.

Five centres where work was formerly established and which had fallen into decay have now revived. One is Kamsu-rachi, ten *li* from Pai Chun magistracy, and another is Notulli in Kum Chun county. About twenty persons gather for Sabbath worship in each of these places. The third is Ryung Nam Do, where a new start has now been made. The proceeds of the ferry are now devoted to the maintenance of a school which is taught by a Christian young man from our Seoul academy. He, like the other school teachers, is both preacher and teacher, conducting the Sabbath worship as well as the school, in which twenty boys are studying.

Those suspended last year at Putanai for working on the Sabbath have been restored to communion with one exception, and quite a number of new men have come into the congregation, which now numbers over a hundred. The chapel has been repaired and the little school goes on well. On my spring visit four girls and a boy stood up to repeat 330 verses each from the New Testament, a reward of a copy of the New Testament having been promised any child who would memorize these selected verses. As time was insufficient, they recited in turn, one beginning where the other left off.

At Pai Chun magistracy a long step forward has been taken. The breath of revival came last fall, and the fire is still burning. The average attendance reported last year was 35; this has increased to 65, most of the new comers being young men. Offerings have increased from yen 101.25 last year to almost 400 yen; the school has done excellent work, thirty pupils being in attendance. The C. E. society is in a flourishing condition, and the night school commenced

by Mr. Cho, one of the new converts, has so increased that it is now divided into two sections. Besides the two young men teaching these divisions, Cho and O, who are good scholars and men of unusual promise, a young Kim, who has spent some time in Japan, comes regularly to teach Japanese, and a young man who has been in the army has been training the boys so that now they drill like little soldiers. They have only a small strip of ground thirty by twelve feet, for a drill ground, and plan to buy the next house and throw the two yards together, giving them a fair sized play-ground. They are ambitious enough to talk about starting an intermediate school here. As I write, a letter comes from Cho, stating that six more men have made the "chak-jung" or decision to believe in Jesus, four of them students at the night school, which always opens and closes with prayer and a hymn.

I spent two weeks in Pai Chun in June, one week being given to a normal class attended by ten teachers. A student from the Seoul school accompanied me and taught arithmetic and geography with supervision by myself. I taught Bible and gave outlines of English history and hints on pedagogy. Meetings were held every night, sometimes lasting until midnight.

### Kyodong.

BY REV. E. M. CABLE.

The work on this circuit has been making large gains. There are nine churches, but many of them are difficult of access, because they are on islands in the sea, and with the dangerous tides and strong winds that sweep the Korean coasts it is hard to give them the oversight they ought to have. There are twelve islands attached to the Kang-wha magistracy, many of them large ones, and out of the twelve we have work on eight.

Making a fairly approximate estimate, I should think there might be a total of possibly one hundred thousand people on the twelve islands. What is known as the Kyodong circuit includes the work on six of these islands. Of all my work I enjoy that on the islands best. The people are so appreciative and anxious to receive instruction. None of the evil influences which contaminate life at the ports and the capital reach these people, and the work here usually has a normal development.

The large church dedicated at Songkai last year has already become too small to accommodate the rapidly growing congregation. The Sabbath gatherings have more than reached the two thousand mark. Here we have a self-supporting day-school and all the work of the church is faithfully carried on by the class leaders without remuneration. I hope before many years to see several of these islands entirely Christian.

Kwon-Sin-il, the local preacher in charge, is an untiring worker, and spends all his time and strength on this difficult circuit. He is well liked by Christians and heathen alike. When it was rumored that possibly he might be located somewhere else, even the heathen asked that he might remain, a remarkable testimony for a Christian preacher in Korea. The great work he is accomplishing justifies the confidence reposed in him by the church.

The churches have all been helping to support the preacher. The total amount raised on the circuit for the year is 473 yen, a gain over last year of 378 yen.

Last fall brother Deming and myself spent part of a Sabbath afternoon destroying and burning the fetishes in a number of the houses where the families had decided to become Christians. We worked until we were tired and then committed the rest of the work into the hands of the Christians who accompanied

us. On going to a house where the fetishes were to be destroyed, we first went in and had a song and prayer, and then, gathering all the old, faded, dusty, mouldy, and revered fetishes, heaped them upon a big pile and set fire to it, and the gods of generations were soon a smoldering heap of blackness. What a motley array of fetishes they have! It is no wonder they give a sigh of relief when they see the last one disappear. In some instances, when destroying these fetishes, I have found copies of the Gospels placed under them to offset their evil influences.

### A Day's Work.

BY MISS M. J. EDMUNDS.

At 7: A. M. the night nurse hands in her written report, telling "what of the night," and goes to her breakfast, while the day nurses proceed to duty, the first of which is—except in case of the dispensary nurse—to serve the morning meal to the ward patients.

At 8: A. M. the ringing of a small bell calls nurses, patients, and servants to prayers. When all are comfortably seated upon the warm Korean floor of the hospital ward a number from the Korean Methodist Hymnal is selected and sung most heartily, unless for special reasons it seems best to sing very softly. Our Bible class was persuaded to attempt memorizing the Gospel of St. John through the inspiring story of a Korean Christian who, though blind, has committed the entire book. Our nurses and the Christian school girls, who are temporarily here as patients, far surpass all others in memorizing, but every person (unless too ill) is expected to recite at least one verse. If she cannot read, the nurses or convalescing patients help her repeat the lines until the desired verses have been learned. Even our pet patient, backward little four-year-old



Yon-poky succeeded in reciting all of the first verse. Anyone really desiring to commit it may have a copy of this Gospel for her very own. Bible study over, some one is asked to lead in prayer. Down goes every head until it rests upon the upturned palms of two hands which in turn rest upon the floor. Seldom is a sound heard save the prayer and fervent "Amen" of the worshipers. A short intermission, then the English class above referred to.

Following these classes come the giving of medicines and the 10 o'clock special diet, the surgical dressings, electricity, massage, douches, refilling of hot-water bottles, packing hot bricks at the side of a shivering patient, listening to a would-be long story, receiving patients' friends by ticket, and watching that they do not tire or excite the patients, giving the new patient a bath and fresh clothing, preparing her bed, and administering the before-meal medicines. In the intervals if there are any—or if there aren't—the new probationer is receiving instructions in bed-making, washing bath pans (we do not possess a stationary tub), basins, oil cloths, etc. Nothing has been said about the poultices which must be changed every half hour, nor the sore eye which must be cleansed every 15 minutes, but the forenoon has *slipped away*!

The afternoon is somewhat easier, and one hour recess is allowed each nurse, their respective hours being indicated upon a slate by the Superintendent. The evening meal is served, on little Korean tables or trays, promptly at 5 P. M., evening dressing of sores, soothing the tired by applying the back lotion, folding white bedspreads (sheets) and preparing a written report for the night nurse completes the day of ten hours duty. If class or lecture has been announced, the nurses are expected to ap-

pear trim and neat and with lessons ready. This then leaves scarcely breathing space between lecture and bedtime as lights must be out by 10 o'clock.

Did we say "ten hours completes the day's duty"? Not always so, for if an emergency case arrives (even during beauty sleep), they must quickly arise "and give her life." Just here due credit should be given to two of our night nurses for prompt action in emergency work. Had these young women been dreaming, the lives of two patients would doubtless have been lost.

### Problems of Consolidation.

BY REV. H. M. BAUM,

I have had four consolidating problems on my hands. First was the problem of consolidating Moropail, Tongmi, and Tai Pyeng Tong, within about ten *li* of each other. The situation demanded something done because of the bad work of the leader of the Taigim group, which he fell into by running the church needlessly into debt. He was first disciplined and then excommunicated. For months the old helper now living at Moropail strove together with me to bring about a union at a central point, which would have made a church mustering at least three hundred in attendance. However the Tai Pyeng Tong group balked and backed and kicked and finally stood immovable; so I dissolved the two groups and told them to gather at the parent church, Moropail, until a more central church could be built. I am happy to say that a few days before leaving for Japan a church building was bought at the desired central place, Yang Mok, which is a market town of considerable size situated in the midst of a ten mile plain, and having also a station on the railroad. Some seventy gathered at the first meeting, and things look very hopeful.

A second consolidation plan has been the uniting into one group the Sadong, Sang Ju, and upnai groups, the former being scarcely five *li* from the upnai, but having been started some years before work in the upnai began. The Sadong church has been sold and the union effected, although not without some difficulty.

A third consolidation has been the union of Sung-ju, Yu Sung, Magusil, and Tongani. The latter two being outgrowths of the former and but ten *li* distant. I objected to this disunion by letter and special messages to my helpers; but to no avail until a recent visit, when word was sent to report at the Yu Sung church. In response most of the catechumens came. The self-appointed treasurer's accounts were audited and the building ordered sold, and the catechumens all agreed to attend the parent church. The separation had been fostered by a man from the city, who really started the parent church. He is an earnest preacher, but had not learned that, while "Apollo and Paul may preach, it is God who giveth the increase."

A fourth consolidation has been an attempt to unite three groups in Sang Ju. First I had to persuade one, but seven *li* from the upnai, to agree that when a church in the upnai shall be started they will unite with the upnai church. When first I visited them I found them with the walls of a large building practically all up, while others were bringing in timber and straw for roofing. The people having the real root of the matter in them agreed to this. Ten *li* distant however I found another small group started with church building, and ten *li* further still another also with a church building while ten *li* still further was a recognized group forty *li* from the upnai. I called together these two middle groups and, after agreeing upon a central point, ap-

pointed a committee from the two to sell the present buildings and build a new central church at the point agreed upon. As this Sang Ju plain is populous, the place agreed upon is just the place for a church and twenty *li* equally distant from the upnai and the Kim Kei group. I am sorry to say that at last report they were building at a different place from the one agreed upon, and I was obliged to write ordering them to desist.

Thus you will see that the establishment of strong central churches in proper locations has been an anxious problem.

### School Teachers and Bible Women.

BY MISS L. A. MILLER.

At Songga on the Island of Kum we have a girls' school of fifteen pupils, the teacher of which is a bright young woman who gives her services. She urges the parents of these girls to send them to Iliwa to study, for she says "I lost the opportunity of going there because I was married too young and I do not want these girls to lose their opportunity."

At Tol-mo-ro, a small farming village on this same island, the Christians are very anxious for a girls' school, but when I visited there last winter no teacher could be secured. Since that time Emma, a former Ewa Haktang student, has gone with her husband to that village to live. No doubt a school has already been opened in that place.

At Hongae on Kang Wha Island there is another volunteer teacher of eight girls. She is a widow and I heard recently through her pastor that unless support could be provided it would be necessary for her to discontinue teaching and go to farming. We think there is Bible woman material in her and in order that she may be kept in the work, the ladies

of the Chemulpo station have undertaken her support.

Our patient Elizabeth is still tending her little flock at Nam Yang. I fear she will never be able to walk even through the streets of her own town, but she has a quiet influence which is felt by all who come to her for counsel. For several months during the past year she never went outside the court, yet no word of complaint passed her lips. She has the heart preparation which is necessary for the success of any teacher of children.

Priscilla is still in Hai-ju teaching the children in the morning and doing Bible woman's work in the afternoon. She has had some trials through the year, but I trust they have been the means of strengthening her Christian character.

I can not speak too highly of Ada Kim, our Chemulpo day school teacher. In character and in work she approaches the ideal. Although she is unmarried, she conducts herself with gentle dignity which commands the respect and love of both parents and children. The enrollment has reached ninety-five, an advance of thirty-seven as reported last year.

Frances Mary, who for several years did Bible woman's work on Kang-wha, has moved to Kong-ju, where she teaches a day school in the morning and does house to house visiting in the afternoon. Watching her carefully as I did while in Kong-ju, I have reason to believe that she is happy in her new territory.

Our hope is in the girls who learn to read and who will not get all of their brightness crushed out of them before reaching womanhood. Our greatest hope is in the girls of the district who are attending the Girls' Boarding School in Seoul, of whom there are thirty-one. All over the district the fathers have talked with me of the possibility of sending their daughters to Seoul to study. My heart rejoices at these signs of awakening.

The work of the other Bible women,

Helen, Eunice, and Helena has gone on uninterruptedly. Helen has made no country trips but has worked faithfully in the Chemulpo church where all of her time and strength are needed. She has aged rapidly through the year and the time is not far distant when it will be necessary to give her a helper. Last week she came to me saying "Is it possible to see the angels with these body eyes of ours? I have been told by some of our people that it is. I have been a Christian a good many years, but I have never seen the angels. If such an experience is possible, I want it before I go to heaven."

Eunice and Helena are still working in the Whang-hai province. Helena's little daughter Cecilia, who had the misfortune a few years ago of losing both her legs while crossing the railroad, has been made happy by the artificial limbs which Mrs. Jones has procured for her in America. This year after becoming able to walk, she entered Ewa Haktang, where she will continue to study for a number of years. She has a quick mind and we are expecting that some day she will be able to teach a day school.

### A Doctor's Life in Syan Chyon.

BY DR. A. M. SHARROCKS.

This has been an eventful year in the history of our medical work. A year ago we were in our old quarters. We thought we were busy with less than half the number of patients that are now handled with a smaller outlay of strength and energy. As a workman turns out inferior work with poor tools, so can we see as we look over the past that the work in the old place was not what we should have given to the sick. We are far from our ideal yet, but it is a great source of joy to us to be able to give to those who now come to us treatment more in accordance with what we feel should be given.



We have been working in our new buildings for several months. They are very comfortable and are suited to our needs. One who gives to a benevolent cause always likes to know that his money was well used. It is due to those who so kindly gave us our plant to say that we are thoroughly satisfied with it, and that we believe it has already been used to accomplish much good.

That the Koreans appreciate it is shown by the attendance. Formerly 600 in any month would have seemed large. Lately we have seen over 1400 patients in one month, and if the record of the past few months were continued for a year, it would give us a report of about 15,000. These figures include both new and return cases.

Financially it seems also to pay. The expense to the Board has not been increased. Indeed we started the coming year with 100 yen less of Board money to our credit than we had at the beginning of this past year. It is not by choice that our grant is reduced, for we need more than we have; and yet, if the last few months receipts can be taken as a basis of what will be, although our expenses have trebled we will probably make ends meet. Dispensary receipts at present and for the last five months have averaged more than ten yen per day.

In our old place we had no wards and hence nothing we could properly call in-patients. During the early winter our men's wards began to be used, and the women's side is now ready. The number of in-patients from the middle of November, when the first were taken in, until June 30th is 336. Average stay per patient eleven days. The demand for the in-patient department is steadily increasing, and now that our woman's department is ready more can be accomplished.

Few people know the extent to which the morphine habit has spread in Korea. This year fifty-five habitues have come to us. The Chinese habit of smoking opium is quite rare. Of the fifty-five patients only a few acquired the habit through smoking and only one had kept to it. It is the hypodermic use of morphine and cocaine that is common. The drug (all that is used in northern Korea) comes from Japan and is sold as freely as if it were salt. Efforts to suppress the sale of it were quite successful so far as the Korean druggists were concerned, but the Japanese are a law unto themselves and hence are not hindered by law. A few of the cases were using as high as 120 grains of morphine and 15 of cocaine daily and were reduced to walking skeletons. To meet some of them now as I do on the streets and look into their well-rounded faces is a great joy. Only about one half of the number were cured permanently, of whom two have come into the church.

Our class of student assistants has changed considerably in personnel. We have ten, all Christians, all studying at their own expense and making good progress in their work. It is my custom always to give them from one to two hours of systematic instruction every morning. It is due to their help that we are able to see so many patients, for we have no paid assistants. Their help is constantly becoming more efficient. The one who has been with us longest is now completing his fourth year. He proposes staying with us until furlough time, a year hence, and at that time it would be fitting to give him something in lieu of a diploma for the five years of faithful and most helpful service gratuitously rendered.

明治三十八年七月一日 星期三 叻報物報

## Korea Mission Field

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